رسالة ابن تيمية في الجن

Ibn Taymiyah's Essay on



Abridged, Annotated and Translated by

Dr. Abu Ameenah Bilal Philips

الدار العالمية للكتاب الإسلامي

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Bismi Allahi Alrrahmani Alrraheemi

In the name of Allah, the most Beneficent, the most Merciful

Ibn Taymiyah's Essay on THE JINN (Demons)

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Table of Contents

Directory of Symbols

(سبحانه وتعالى): *Subḥânahu wa Ta'âla* — 'The Exalted'

(ﷺ): *Ṣalla-Allâhu 'Alayhi wa Sallam* — 'Blessings and peace be upon him'

(عليه السلام): *'Alayhis-Salâm* — 'May peace be upon him'

(رضي الله عنه): *Raḍia Allâhu 'Anhu* — 'May Allah be pleased with him'

(رضي الله عنها): *Raḍia Allâhu 'Anhâ* — 'May Allah be pleased with her'

Transliteration Chart

أ	a
آ . ى	â
ب	b
ت	t
ة	h or t (when followed by another Arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ

ظ	dh
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ - ه - ـه	h
و	w
و (as a long vowel)	oo
ي	y
ي (as a long vowel)	ee
ء	’ (Omitted in initial position)

َ	Fatḥah	a
ِ	Kasrah	i
ُ	Ḍammah	u
ّ	Shaddah	Double letter
ْ	Sukoon	Absence of vowel

Introduction

While browsing through some material which I had gathered for my doctorate on Exorcism in Islam, I first came across the treatise, *Eedâh ad-Dalâlah fee 'Umoom ar-Risâlah*,[1] in volume 19 of *Majmoo' al-Fatâwa*[2] by Ibn Taymiyah and contemplated translating it. Some months later, during my field research in Cairo, I came across the same treatise in booklet form[3] edited by Muhammad Shâkir ash-Shareef along with Ibn Taymiyah's commentary on the Hadith[4]: «Islam began in a strange way».[5] After reading the treatise and realizing that I would have to translate much of it for my thesis, I decided to further edit it and translate it along with some inclusions from volume 35 of

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[1] Literally: "Clarifying the Evidence for the Generality of the Prophet's Message."

[2] 'Abdur-Raḥmân ibn Qâsim al-'Asimi, *Majmoo' Fatâwa Shaykh al-Islam Ibn Taymiyah*, (Beirut: *Dâr al-'Arabiyah*, 1st. ed., 1978).

[3] Muhammad Shâkir ash-Shareef (ed), *Eedâh ad-Dalâlah fee 'Umoom ar-Risâlah wa aṭ-Ṭa'reef bi Ahwâl al-Jinn*, (Giza, Egypt: *Maktabah aṭ-Taw'iyah al-Islamiyah*, 1st ed., (1987).

[4] Recorded statement of the Prophet Muhammad (Blessings and peace be upon him) narrated by his Companions.

[5] Reported by Abu Hurayrah (may Allah be pleased with him) and collected by Muslim and Ibn Mâjah. The complete text of the hadith is,
«Islam began in a strange way and it will again become strange, so give glad tidings to the strangers.»
['Abdul Hamid Siddiqi, *Ṣaḥeeḥ Muslim*, (English trans.), vol. 1, p. 86, hadith no. 270].

Majmoo' al-Fatâwa and Ibn Taymiyah's classic, *al-Furqân bayna Awliya ar-Raḥmân wa Awliya ash-Shayṭân* [6] which were in the footnotes of Muhammad Shâkir's edition.

The significance of this translation lies in the fact that it is, as far as I know, the first book available in English exclusively on the topic of spirit-possession and exorcism in Islam, the subject of my doctoral thesis registered at the University of Wales in Britain. Ibn Taymiyah's treatise provides a very clear, concise and authentic view of this intriguing subject based on the Qur'an, the Sunnah,[7] the interpretation and experience of the *Ṣaḥâbah* (Companions of the Prophet — may Allah be pleased with them all), and that of the early scholars of Islam.[8]

It should be noted that I have purposely avoided a "literal translation" of the text, preferring instead an English rendition. Consequently, words or phrases included so that the text flows in English have not been bracketed. I have taken the liberty to delete side issues vaguely related to the topic and combine repeated ideas in places where the same idea has been developed twice but to different degrees. This I have, found necessary to maintain the author's flow of thought on the main topic and keep the text readable for the layman.

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[6] 'Abdul Ḥaleem ibn Taymiyah, *al-Furqân Bayna Awliyâ ar-Raḥmân wa Awliya ash-Shayṭân*, (Beirut: *al-Maktab al-Islami*, 4th ed., 1977).

[7] The statements, actions, and approvals of the Prophet Muhammad (Blessings and peace be upon him) which collectively form the second source of law in Islam.

[8] The actual topic of the treatise is a clarification of the evidence which indicates that Prophet Muhammad's message was for both mankind and the Jinn. However, in doing so, the author discussed at great length, rulings and opinions concerning Satan, the Jinn, demonic-possession, exorcism, etc.

Lest it be thought that the ideas expressed by Ibn Taymiyah were merely quaint opinions of the 14^{th} century and times prior. I have added a recent article written on the subject of spirit-possession and exorcism by one of the leading scholars of Saudi Arabia, Shaykh Ibn Bâz confirming Ibn Taymiyah's views as both orthodox and relevant.

Before closing I would like to thank brother Iftikhar Mackeen for his tireless efforts in typing and retyping the manuscript as well as for his help in locating English references for the numerous Prophetic traditions mentioned in the text and footnotes.

It is my hope that this book will help to dispel some of the doubts and confusion in the minds of both Muslims and non-Muslims around this vital topic as it is authentically perceived in Islam.

Abu Ameenah Bilal Philips

The Author

Ahmad ibn 'Abdul-Ḥaleem ibn Taymiyah was born in the town of Harran[1], in the year 1263 C.E. His father was a leading scholar of the Hanbalite school of Islamic law and so was his grandfather, who authored *Muntaqâ al-Akhbâr*, the text of ash-Shawkâni's hadith classic *Nayl al-Awtâr.*[2]

Ibn Taymiyah mastered the various disciplines of Islamic study at an early age and read extensively the books of the various sects and religions in existence at that time. Much of his time and effort was spent defending the orthodox Islamic position against a tidal wave of deviation which had swept over the Muslim nation. Consequently, he faced many difficulties from both the prominent sectarian scholars of his time and from the authorities who supported them. His clashes with them led to his imprisonment on numerous occasions. Ibn Taymiyah also fought, not only against internal enemies of Islam, but also against its external enemies by both his *Fatwâs* (Islamic legal rulings) and his physical participation in battles. His ruling allowing the taking up arms against groups which recognized the *Shahâdatân* (declaration of faith)[3]

[1] Harran is near Edessa, in what was once Northern Iraq, but is now called Orfa and is a part of Turkey.

[2] Muhammad ibn 'Ali ash-Shawkâni, *Nayl al-Awtâr Sharḥ Muntaqâ al-Akhbâr*, (Egypt: *Matba'ah al-Ḥalabi*, n.d.).

[3] The statement: *Lâ ilâha illa Allâh, Muhammadur-Rasoolullâh* — There is no god besides Allah and Muhammad is the (last) Messenger of Allah.

but refused to uphold some aspects of the fundamental principles of Islam, greatly affected the resistance movement against the Tartars who had declared their acceptance of Islam but did not rule according to divine law.

During these struggles he wrote countless books and treatises demonstrating his extensive reading and knowledge, not only of the positions of the early scholars, but also those of the legal and theological schools which had subsequently evolved. Ibn Taymiyah also had a major effect on the open-minded scholars of his day, most of whom were from the Shâfi'ite school of law.[4] Among the most famous of his students were Ibn Katheer, adh-Dhahabi and Ibn al-Qayyim. The author died in 1328 while in prison in Damascus for his *Fatwâ* against undertaking journeys to visit the graves of saints.[5] His *Fatwâ* had been distorted by his enemies to say that he forbade visiting the Prophet Muhammad's grave.[6]

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[4] The four main schools of Islamic law recognized among orthodox Muslims are: the Shâfi'ite, Hanafite, Mâlikite and Hanbalite schools. Most Muslim scholars also include the moderate Zaydite Shi'ites among the orthodox schools.

[5] Ibn Taymiyah's ruling was based on the authentic statement reported by Abu Hurayrah wherein the Prophet Muhammad (Blessings and peace be upon him) said, «Do not undertake a journey except to three masjids; this masjid of mine, *Masjid al-Ḥarâm* (Makkah) and *Masjid al-Aqsa* (*Bayt al-Maqdis*).» Collected by Bukhari and Muslim. *Ṣaḥeeḥ Muslim* (English Trans.), vol. 2, p. 699, hadith no. 3218.

[6] Taken from the introduction to Ibn Taymiyah's, *Kitâb at-Tawḥeed*, edited by Muhammad al-Jalayand, (Beirut: *Mu'assasah 'Uloom al-Qur'an*. 3rd ed., 1987) Pp. 3-16.

Chapter One
The Jinn

Mankind should realize that Allah, the Exalted, the *Almighty send Muhammad (ﷺ) to both worlds; the world of man* and the world of the Jinn.[1] Belief in God and obedience to Him was made compulsory on the inhabitants of both worlds. All of mankind and the Jinn were required to permit what Allah and His Prophet permitted, to enjoin what Allah and Prophet enjoined, to

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[1] The Jinn are beings created with free will, living on earth in a world parallel to that of man, and are invisible to human eyes in their normal state. The Arabic word Jinn comes from the verb "*Janna*" which means to hide. Consequently, the embryo hidden in the womb is called a *Janeen* and the heart hidden in the chest is called the *Janân*. The term *Jinni* (Eng. Genie) is equivalent to Jinn, and *Jânn* may be used as its plural or as another singular form. In Islamic literature *Shayṭân* (Eng. Satan, devil) is a name given to disbelieving Jinns — see *Fatḥ al-Bari* by Aḥmad ibn 'Ali ibn Ḥajar, (Cairo, Egypt: *al-Matba'ah as-Salafeeyah*, 1st ed., 1961), vol 6, p. 344 and vol. 8, p. 675. They are created from fire according to Allah's statement in the Qur'an: ﴾The Jinns were created from the fire of a scorching wind.﴿ *(Qur'an 15: 27)*. They are not "fallen angels", as angels are made from light according to the following statement of Prophet Muhammad (bpuh) narrated by his wife 'Â'ishah: «The angels were created from light and the Jinn from a fiery wind.» [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 4, p. 1540, hadith no. 7134] and angels can not disobey God according to Allah's statement in the Qur'an, ﴾... angels stern and severe, who do not disobey Allah in what He orders them, but do whatever they are commanded.﴿ *(Qur'an 66: 6)*

love what Allah and His Prophet loved, and to despise what Allah and His Prophet despised. It should also be known that any man or Jinn given proof of Muhammad's prophethood, who does not believe in him deserves to be punished by Allah, in a way similar to the punishments which befell those who disbelieved in the earlier prophets who were sent. Belief that Prophet Muhammad was sent to both mankind and the Jinn is a fundamental principle agreed upon by the *Ṣaḥâbah*, the righteous generation which followed them and by leading Muslim scholars of all schools of thought (may Allah be pleased with all of them).

No one in any of the Muslim sects denies the existence of the Jinn or that Allah, the Exalted, Almighty also sent Muhammad (ﷺ) to them. The vast majority of disbelievers, whether pagan Arabs and other Semites[2], Indians[3] and other Hamites, most

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[2] In Mesopotamian religion among the ancient Assyrians and the Babylonians, demons were of two kinds: non-human beings and the vengeful dead. The first comprised many types: those which lurked in dangerous places, e.g., deserts and graveyards — the *Labartu*, a female demon of mountains and marshlands attacked children in particular. The *Sedu* and *Lamassu* were ambivalent, being both evil and guardian-spirits. *Lilitu* was a succubus (a beautiful nude female demon) who visited men at night and had intercourse with them. The second were the ghosts (*Etimmu*) of those who died by mischance and were greatly feared. Sickness and misfortune were attributed to demonic attack, especially of the *Etimmu*.

S. G. F. Brandon, gen. ed., *A Dictionary of Comparative Religion*, (London: Weidenfeld and Nicolson, 2nd., ed., 1971) p. 232.

[3] Among Indians, demons were either of non-human or human origin.

1. Non-human spirits or fiends are endowed with a superhuman powers, and possess material bodies of various kinds, which they can change at will, and which are subject to destruction. As free agents, they can choose between good and evil, but a disposition towards evil preponderates in their character. (G. Oppert, *Original Inhabitants of Bharatavarsa or India*, 515 ff.). The Asuras, Danavas, Daityas and *Raksasas* belong to this group.=

Canaanites and Greeks[4] and other descendents of Japheth[5], confirm the existence of the Jinn. As for Jews and Christians, they recognize that Jinns exist in much the same way that Muslims do[6]

=2. Human spirits, or ghosts of human beings, known collectively as *Bhuta* are always evil. They originate from souls of those who have died untimely or violent deaths, or been deformed, idiotic, or insane; affected with fits or unusual ailments; or drunken, dissolute or wicked during life. The most dangerous of these are the spirits of the murdered, those who have left the world with unsatisfied desires, and spirits of foreigners.

James Hastings ed., *Encyclopedia of Religion and Ethics*, (Edinburgh: T. and T. Clark, 4th ed., 1959), vol. Pp. 601-603.

[4] The English word 'demon' is derived from the Greek 'daimon', pl. 'daimones'. The 8th Century B.C. Greek poet Hesiod, in his account of the Four Ages, explains that after death, those of the golden age became daimones (*Works and Days*, 109 ff.). They were described as kindly guardians of men, distributors of property and wealth, but wrapped in darkness so as to be invisible while they wander over every region of the earth. So long as they were treated with respect, they were expected to show favour. These were good demons. Evil spirits were conceived as ghosts of heroes as they were considered incapable of conferring blessings and only powerful to work ill. Some evil demons were represented as specifically attached to each individual from birth to death. Others were conceived as avenging demons and were the instrument appointed to punish the crimes of a particular family and bore the special title of *Alastor* (*Encyclopedia of Religion and Ethics*, vol. 4, Pp. 590-593).

[5] A son of Noah mentioned in Genesis 5:32. From the Hebrew Yepheth meaning increase [Jess Stein ed., *The Random House Dictionary*, (New York: Random House, 1966), p. 763].

[6] In pre-Exilic Hebrew literature, demons were conceived as Jinn-like beings. For example, in Isaiah 34:14 reference is made to Se'irim i.e. "hairy ones", translated in the Revised Standard Version of the Holy Bible as Satyrs, which were demonic beings inhabiting ruins. After Exile, the origin of demons is found in Genesis 6:2-4, wherein they are represented as fallen angels. Christianity inherited Old Testament demonology and leading figures like Thomas Aquinas (d. 1274) endorsed the traditional view that demons were fallen angels, fallen from their original state through pride and envy. They abode both in Hell, where they are tormented damned, and in air where they=

though there may be among them some individuals who deny the existence of the Jinn. Individuals who deny the existence of the Jinn may also be found among orthodox Muslims and Muslim sects like the *Jahmites* [7] and *Mu'tazilites* [8], though most Muslims do not deny their existence.

The reason for the widespread belief in the existence of the Jinn is the continual and consistent mention of their existence in the messages of the prophets. They were described by the prophets as independent, living, intelligent beings possessing a

=troubled men. Apocryphal literature such as Apocalypses of Peter and of Paul and Coptic History of Joseph the Carpenter describe demons and their activities. (*A Dictionary of Comparative Religion*, Pp. 230-231).

[7] The founder of this theological school, Jahm ibn Ṣafwân (d. 745 C.E.), denied all of Allah's attributes except that He was All-Powerful and the Creator. He also claimed that as long as one believed, bad deeds would not affect him nor would he be punished for them. He further affirmed an extreme form of predestination, denied free will and asserted that Paradise and Hell were not eternal. His followers, called *Jahmeeyah* (Eng. *Jahmites*) survived down to the 11th century around Tirmidh but they adopted the doctrines of the most popular theological school of that time, that of Ash'arities [H.A.R. Gibb and J.H. Kramers, *Shorter Encyclopedia of Islam*, (Ithaca, New York: Cornell University Press, 1st. ed., 1953), p. 83].

[8] This school of theology was founded in the 8th century C.E. By Waṣil ibn 'Aṭa and 'Amr ibn 'Ubayd former students of al-Ḥasan al-Baṣri. It was based on the doctrine of an intermediate state between belief and unbelief into which believers fall when major sins are committed. The doctrine of free will was added in response to *Jahmite* predestination, along with the denial of Allah's attributes which they borrowed in a modified form from *Jahmite* doctrine. Later theologians of this school added the Hindu-Christian doctrine of God's omnipresence that God was everywhere. Mu'tazilite doctrines became the official theology of the 'Abbasid state for over 100 years and was forcibly propagated throughout the Muslim realm until the 12th century. It has however survived as the basis of Shi'ite theology among both the Twelvers (*Ithnâ 'Ashareeyah*) and the Zaydities. And some of its doctrines persist among Muslims today (*Shorter Encyclopedia of Islam*, Pp. 421-426).

will and subject to commands and prohibitions, and not as aspects of human nature as claimed by some atheists who deny their existence. Since the reality of the Jinn was continually and openly conveyed by the prophets, it was known to both the common people and the intellectuals. Hence, only a very small portion of those belonging to sects believing in the prophets actually denied the existence of the Jinn, just as only a small portion denied the existence of angels, physical resurrection, worship of God without partners, God's sending human messengers to mankind, etc. These facts were all mentioned in the messages of the prophets and were as well known to both the masses and the elite alike. They were as well known as Moses' going to Pharaoh, Pharaoh's drowning, the Messiah's coming to the Jews, their enmity towards him, Muhammad's appearance in Makkah, his migration to Madeenah, his bringing the Qur'an and laws, the miracles which he performed (like that of the increase of food and drink), and his informing about past and future events which could not be known by any man except through divine revelation, etc. Consequently, Allah (ﷻ) commanded his Prophet to tell the idolaters to ask the Jews and Christians about things which were continuously revealed to them as in the following verse:

﴿وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِمۡۚ فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ ٤٣﴾ (سورة النحل: ٤٣)

﴾We only sent before you men to whom We gave revelation. So ask the people of the Book if you all do not know.﴿

(Qur'an 16: 43) and *(Qur'an 21: 7)*

Since there are some people who deny that Allah (ﷻ) had chosen messengers among mankind, Allah informs them that those messengers whom He sent before Muhammad (ﷺ) were

humans, and He tells the disbeliever to ask the Jews and the Christians for confirmation of that, if they are truly unaware. Similarly, they are advised to ask those to whom divine Books were revealed about the oneness of God and other principles taught by the prophets and denied by the disbelievers. God Almighty says:

﴿... كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ ﴿٤٣﴾﴾

(سورة الرّعد: ٤٣)

﴿... Allah is sufficient as a witness between us, as well as anyone who has knowledge about divine revelation.﴾ *(Qur'an 13: 43)*

﴿فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ ... ﴿٩٤﴾﴾

(سورة يونس: ٩٤)

﴿If you are in doubt about what We have revealed to you, ask those who read the previous Books of Revelations...﴾ *(Qur'an 10: 94)*

﴿قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ ... ﴿١٠﴾﴾

(سورة الأحقاف: ١٠)

﴿Say, 'What if it is from Allah and you all have disbelieved in it, while a witness from the Israelites has testified to its similarity [to what they have] and believed in it and you all have become haughty'...﴾ *(Qur'an 46: 10)*

This is different from information which is common knowledge only among scholars, like the Hadiths about seeing Allah (in Paradise), the torment of the grave and its trials, intercession, the bridge (over the Hell-fire), and the pond (in Paradise). Some of those who lack knowledge or are misguided may deny such

things. Consequently, a group of the Mu'tazilites like al-Jabbâ'i, Abu Bakr ar-Râzi and others denied the entrance of the Jinn into the human body seized by fits, while affirming the existence of the Jinn. This was because the former is less evident in narrations from the Prophet than the latter, though they were still wrong in their opinion. Thus, al-Ash'ari mentioned among the doctrines of *Ahl as-Sunnah* (Orthodox Islam) that they say, "The *Jinni* can enter the bodies of those overcome by fits as the Almighty says:

﴿ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ... ﴿٢٧٥﴾﴾ (سورة البَقَرَة: ٢٧٥)

﴿Those who devour interest will arise like one driven mad by Satan's touch...﴾ *(Qur'an 2: 275)*

'Abdullâh the son of Aḥmad ibn Ḥanbal[9] said:

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[9] Aḥmad ibn Muhammad ibn Ḥanbal was born in Baghdad in 780 C.E. and travelled extensively in Iraq. Syria Ḥijâz (Western Arabia) and Yemen collecting Hadiths. After returning home, he studied Fiqh (Islamic law) under Imam ash- Shâfi'i. During the reign of the 'Abbâsid caliphs, al-Mamoon (813-833 C.E.), al-Mu'taṣim (833-842 C.E.) and al-Wâthiq (842-847 C.E.), the Mu'tazilite dogma became the official doctrine of the state and inquisition courts were set up to enforce it. Ibn Ḥanbal openly denounced the pagan Greek philosophical concepts on which Mu'tazilite thought was based and, as a result, he was subsequently subjected to imprisonment and corporal punishment. Under Caliph al-Mutawakkil (847-861 C.E.), his trials ceased and the fame of Ibn Ḥanbal's learning, piety and unswerving faithfulness to tradition gathered a host of students and admirers around him. He died in Baghdad in 855 C.E. and the Hanbalite school of Islamic law was named after him. His major work, *al-Musnad*, contained approximately 40,000 Hadith narrations (H.A.R. Gibbs and J.H. Kramers, *Shorter Encyclopedia of Islam*, (Ithaca, New York: Cornell University Press, 1953), Pp. 20-22. See also Muhammad Shalabi, *al-Madkhal fee aṭ-Ta'reef bil-Fiqh al-Islâmi* (Beirut: *Dâr an-Nahdah al-Arabiyah*, 1969), Pp. 200-201.

"When I told my father that someone claimed that the *Jinni* can not enter a human body, he replied, 'My dear son, he lies. It is one of them (the devils) who is speaking with his tongue.'"[10]

The verses which were revealed to Muhammad (ﷺ) address all created beings, both human and Jinn, as his message was to both worlds. This remains the basic principle with regard to the Qur'an, even though the reason for the revelation of some of its verses may be related to some incidents which occurred among the Arabs of that time. None of the verses are limited in application to the specific reasons for their revelation, according to the consensus of Muslim scholars. Some scholars did, however, differ about whether the category related to the reason for the revelation of a verse could be specific for the Arabs about whom the verse was revealed. As for the specific reason, no Muslim is known to have said, for example, that the verses on divorce, oaths, the penalties for the theft and armed robbery, etc., only apply to the people whose actions caused the revelation of the verses. No divine laws were specifically revealed for the Arabs. Instead, the laws were specifically revealed for the Arabs. Instead, the laws were in the name of Muslims and disbelievers, true believers and those who pretend belief, the righteous and the licentious, the good and the bad, etc., as found in the Qur'an and the Hadith. However, a minority of scholars have suggested that some laws specifically concerned Arabs, but they were over-ruled by the majority. For example, ash-Shâfi'i[11] ruled that whatever was

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[10] Muhammad ibn 'Abdillâh ash-Shibli, *Aḥkam al-Jânn*, (Beirut: *Dâr Ibn Zaydoon*, 1st ed., 1985), Pp. 143-144.

[11] Muhammad ibn Idrees ash-Shâfi'i was born in Ghazzah in 767 C.E. and was raised in Makkah, where he studied Hadith and Fiqh and learned the *Muwaṭṭa'* (Hadith book of Imam Mâlik) by heart. At the age of 20, he went to Madeenah and studied under Imam Mâlik until the latter's death in 796 C.E.=

considered filthy by the Arabs was *Ḥarâm* (prohibited) for all Muslims and whatever they considered good he ruled *Ḥalâl* (permissible) for all[12]. This opinion was opposed by the majority of scholars like Mâlik,[13] Abu Ḥaneefah,[14] Aḥmad and the early

=He later studied under the students of Imam Abu Ḥaneefah in Iraq, Muhammad ibn al-Ḥasan ash-Shaybani and Abu Yoosuf, as well as under the students of Imam al-Layth ibn Sa'd (716-791 C.E.) in Egypt. He is credited with initiating the science of *Uṣool al-Fiqh*, which he investigated in his book, *ar-Risâlah* (Majid Khadduri, ash-Shâfi'i's *Risâla*, (English Trans), (Cambridge, UK: The Islamic Texts Society, 2nd ed., 1987). However, his major work in Islamic Law is called *Kitâb al-Umm*. He died in Fusṭaṭ, Egypt in 820 C.E., and the Shâfi'ite school of Islamic law was named after him.

[12] This ruling was based on the verse ﴿He makes *ḥalâl* for you all good things and *ḥarâm* for you all filth...﴾ *(Qur'an 7: 157)*. Since what is considered good and what is deemed filthy may vary from culture to culture, ash-Shâfi'i ruled that the tastes of the Arabs should be used as the criterion since the verse was revealed to them first and foremost.

[13] Mâlik ibn Anas was born in 713 C.E. in Madeenah, where he grew up studying Hadiths from the scholars there. Imam Mâlik eventually became the leading scholar of the region and was jailed and flogged by the 'Abbâsid governor of Madeenah, Ja'far ibn Sulaymân, when he (Imam Mâlik) gave a *fatwâ* (legal ruling) against the policy of the Caliph al-Manṣoor (d. 775 C.E.). Imam Mâlik compiled the earliest work of Hadith to reach us called *al-Muwaṭṭa'* and taught it for approximately forty years. Students came to learn it from all corners of the Muslim world and as a result there exist about sixteen different versions of it today. The most authoritative of them being that of Mâlik's Spanish pupil, Yaḥya ibn Yaḥya (d. 848 C.E.). The Mâlikite school of Islamic law which developed in Madeenah took its name after Imam Mâlik. (*Shorter Encyclopedia of Islam*, Pp. 320-324).

[14] Abu Ḥaneefah an-Nu'man ibn Thâbit was born in Kufah in 700 C.E. He made his living as a cloth merchant but devoted his entire life to studying and teaching Islam. Abu Ḥaneefah met the *Saḥâbi* (Companion of the Prophet), Anas, and studied under the great Hadith scholar, Ḥammad ibn Zayd, for eighteen years. He persistently refused to accept the office of *Qâḍi* (judge) which the Umayyad governor of Kufah, Yazeed ibn 'Umar and later the Caliph, al-Manṣoor (754-775 C.E.) wanted him to accept. By his refusal, he=

generation of his followers. Though al-Khiraqi[15] and group of later Hanbalite scholars also supported ash-Shâfi'i's position, the majority of scholars and the *Ṣaḥabâh* held that the permissible and forbidden was not dependant on Arab taste. In fact, Arabs used to like things which Allah forbade, like blood, animals which died of themselves, died from strangulation, goring, falling or butting, animals partly eaten by wild animals and animals slaughtered in names other than that of Allah. And even the best of them [i.e. the Prophet (ﷺ)] used to dislike things which were not forbidden by Allah. For example, lizard (*Ḍabb*) meat was disliked by the Prophet who on one occasion said: "It is not to be found in the land of my people so I find it distasteful." However he added, "Certainly it is not *ḥarâm*."[16] On another occasion it was eaten at the table at which he was eating and he said, "I do not eat it and I do not forbid it."[17]

The majority of scholars hold that the good things which Allah has made permissible are whatever will benefit the religious practise of one who eats it and filth is that which will harm his religious practise. Justice forms the basis of divine religion which Allah (ﷻ) sent His messengers to establish. Consequently, Allah forbade foods which produce aggression, ruthlessness and ferocity. He forbade all fanged predatory animals[18] because they

=incurred corporal punishment and imprisonment, leading to his death in prison in the year 767 C.E. His rulings and reasonings became enshrined in the Hanafite school of Islamic law (*Shorter Encyclopedia of Islam*, Pp. 9-10).

[15] 'Umar ibn al-Ḥusayn al-Khiraqi (d. 945 C.E.) was a Hanbalite Legist from Baghdad. (*al-A'lam*, vol. 5, p. 44).

[16] *Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, p. 1074, hadith no. 4790.

[17] Ibid., vol. 3, p. 1073, hadith no. 4784.

[18] The hyena is excepted from the prohibition on predatory carnivores based on Jâbir ibn 'Abdillâh's statement: "I asked Allah's Messenger (Blessings and=

are aggressive and ruthless since the eater is similar to what he eats. Hence, if human flesh is produced from the meat of predatory carnivores, there develops in man the instinctual predatory characteristics of violent aggressiveness and ferocity.

=peace be upon him) about the hyena and he replied, "It is game, and if one in a state of *Iḥrâm* (pilgrim garb) hunts it, he should give a sheep as atonement." Collected by Abu Dawood [*Sunan Abi Dawood* (English Trans.), vol. 3, p. 1071, hadith no. 3792], ad-Dârimi, al-Bayhaqi, Ibn Ḥibbân, ad-Darâquṭni and al-Ḥâkim, and declared *ṣaḥeeḥ* (authentic) by al-Ḥâkim and al-Albâni (see *Irwâ al-Ghaleel*, vol. 1, p. 242, hadith no. 1050). There are other authentic narrations of this permission collected by Tirmidhi, Nasâ'i, Ibn Mâjah and Aḥmad.

Many scholars including Abu Ḥaneefah, Mâlik and aṭh-Thawri have prohibited the eating of hyena based on the Hadith reported by Ibn 'Abbas (may Allah be pleased with him) that Allah's Messenger (Blessings and peace be upon him) prohibited the eating of every beast of prey with a fang and every bird with a talon. [See *Sunan Abi Dawood*, (English Trans.), vol. 3, p. 1071, hadith nos. 3794 and 3796]. They also used another Hadith collected by Tirmidhi and narrated by Khuzaymah ibn Juz' in which he is reported to have said, "I asked Allah's Messenger about the hyena and he said, 'Does anyone eat the hyena?.'" However, this latter narration is *Ḍa'eef* (inauthentic) and the former narration contains a general prohibition to which the hyena is expected by Jâbir's narration mentioned above. In fact, besides ash-Shâfi'i and Aḥmad, Ibn 'Abbas, who reported the general prohibition, himself permitted the eating of hyena. Ibn al-Qayyim in *I'lâm al-Mooqi'een* said, "There does not exist in the Shari'ah any case wherein an exception from a ruling is made for something similar in all aspects to another. For one who reflects on the words of the Prophet it will become clear that he prohibited those animals which possessed two characteristics: fangs and a naturally predatory nature, like the lion, wolf, tiger and panther. The hyena, on the other hand, only has one of the two characteristics and that is the fang, but is not naturally predatory. There is no doubt that the predatory category is more specific than the fanged category. Predators were prohibited due to their violently aggressive nature which one who eats them will no doubt inherit to some degree, as the eater resembles what he eats. It is obvious that the predatory drive of the wolf, lion, tiger and panther is not present in the hyena to a sufficient degree to equalize them in=

Pork produces in man the most filthy habits and characteristics, as the pig feeds on a wider range of substances than any other animal and it is not repulsed by anything. Similarly, blood contains and conveys the powerful forces of sexual desire and anger which spring from the soul. If one is nourished from it, his desires and anger will soon become abnormal. Consequently, only flowing blood has been forbidden, while small amounts like what remains in the blood vessels are allowable since they are harmless. 'Â'ishah (ﷺ) mentioned that they used to put meat in the pot and see traces of blood in it.[19] As a result, the majority of scholars excused small amounts of blood on the body or clothes if it was not flowing.[20] For, if it is excused in food, it should, without a doubt, be excused on clothes.

=the prohibition. The hyena is not considered a predator by linguistic definition or by custom." [Muhammad al-'Adheemâbâdi, 'Awn al-Ma'bood *Sharh Sunan Abi Dawood*, (Cairo: *al-Maktabah as-Salafeeyah Madeenah*, 2nd ed., 1969), vol. 10, p. 275-276]. Scientifically speaking, "The hyena is known as a carrionfeeder... it has a keen sense of smell and can recognize the scent of a dead animal from a great distance. The hyena also keeps a watchful eye on the vultures that will lead it to a dead or dying animal A large percentage of its food is from kills by lions... It often follows in the wake of the big herds of African game and feeds on the dead, diseased, and sick that are too weak to escape. The striped hyena of India which used to roam the lands of Palestine, Arabia and North Africa supplements its carrion diet by raiding flocks of sheep and goat herds. Occasionally it will attack cattle but not full-grown animals. Actually, the flesh of the hyena is sweet and palatable, and is regularly eaten by the poorer class of the North African peasants. Its body smell is also quite sweet as compared with that a fox or jackal." [William D. Halsey ed., Collier's Encyclopedia, (USA: Crowell-Collier Educational Corporation, 1970), vol. 13, Pp. 439-440].

[19] Ibn Jareer mentioned this narration in his *Tafseer* and Ibn Katheer declared it *saheeh ghareeb* (authentic but unusual).

[20] That is, small amounts of blood on the body or on one's clothing did not, in their opinion, nullify the state of *Wudoo'* (ritual purity needed for prayer);=

The point is that although some verses of the Qur'an were revealed due to some factors present among the Arabs, the laws contained in them are general, covering whatever the literal text or the meaning of the verses imply in any category. Muhammad's message was therefore directed to both mankind and the Jinn though much of it was revealed as a result of incidents occurring among men.

Most people in the nations of the earth acknowledge the existence of the Jinn based on countless experiences much of which would take too long to describe. Idolaters use talismans and chant formulas containing glorification and worship of the Jinn, and most incomprehensible incantations, talismans and charms in use among the Muslim masses contain *Shirk* (associating partners with God) by way of the Jinn. As a result, Muslim scholars have prohibited the use of incantations whose meanings are not understandable, because there is a possibility of *Shirk* being involved, even if it is not so in actuality. There is a narration in *Ṣaḥeeḥ Muslim* by 'Awf ibn Mâlik al-Ashja'i in which he said, "We used to make incantations during the times of ignorance so we said, 'O' Messenger of Allah what is your opinion on this matter?' He replied, 'Let me hear your incantations, for incantations which do not have *Shirk* in them are fine.' "[21] There is also another narration in *Ṣaḥeeḥ Muslim* for Jâbir in which he said, "When Allah's Messenger forbade incantation, 'Amr ibn Hazm's family came to the Messenger of Allah (ﷺ) and said, "O'

=as long it was dried or at least not flowing. However, there is ample evidence from authentic prophetic traditions to indicate that flowing blood does not nullify *Wuḍoo'*, (*Ṣaḥeeḥ al-Bukhari*, vol. 1, p. 121, hadith no. 35 and p. 150, hadith no, 73).

[21] *Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, p. 1197, hadith no. 5457.

Messenger of Allah! We had an incantation which we used to recite for scorpion stings and now you have forbidden incantation." They recited it to him and he said, "It is okay. Whoever among you is able to help his brother should do so."[22]

Only a small group of ignorant philosophers, doctors, etc., have denied the existence of the Jinn.[23] As for the major scholars, either they have been recorded to have acknowledged the Jinn's existence or they have said nothing concerning it. It is well known that Hippocrates was reported to have said the following with regard to certain potions. "It is useful for convulsions. I do not mean the type treated by temple priests, but I mean the convulsions treated by doctors."[24] He also said, "Our medicine compared with the medicine of the temple priests is like old women's medicine in comparison to our medicine."

Those who deny the Jinn's existence do not have evidence to support their denial. They merely have a lack of knowledge

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[22] *Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, P. 1197, hadith no. 5456.

[23] Among Greek philosophical schools of thought, only the Epicureans claimed that there were no such beings as demons, and that even if there were, it is inconceivable that they would assume human shape, or that it would be possible for them communicate with us by speech or otherwise. On the other hand, both Plato and Aristotle accepted the popular view of demons, as identical with the souls of the dead. In their view every man had a distinct demon which attends him during life and after death (*Encyclopedia of Religion and Ethics*, vol. 4, Pp. 593-594).

[24] With regards to the cause of epileptic convulsions, modern medicine divides it into two categories: Symptomatic epilepsy in which the cause can be traced to some physical condition like brain damage, blood clotting, tumours, etc., and idiopathic epilepsy which can not be traced to known causes [Marcus A. Krupp, MD and Milton J. Chatton, MD, editors, *Current Medial Diagnosis and Treatment*, (California: Lange Medical Publications, Middle East Edition, 1982), p. 575].

because the beliefs and experimental knowledge of their profession contain nothing which confirms the Jinn's existence. Such is the case of a medical doctor who looks after the health of the body by treating the physical symptoms of its sicknesses from the point of view of changes in its physical make-up, without considering what may happen to the body from a spiritual point of view or what may happen to the body as a result of the effect of the Jinn, on it. This is often the case even though he may have learned through means other than his medicine that the soul has a greater effect on the body than his medicinal remedies.[25] The Jinn most certainly do have an effect on humans according to the Prophet's clear statement in the following authentic narration, "Verily Satan flows in the blood stream of Adam's descendents."[26] For, in the blood is the ether known to doctors as the "animal soul" which is emitted by the heart and which moves throughout the body giving it life.[27]

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[25] The medical fields of psychotherapy, psychiatry and psychology all testify to the importance of the soul in relationship to medicines which treat only the body.

[26] Narrated by Ṣafiyah and collected in the six books with the exception of Tirmidhi. Narrated by Anas in *Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, hadith no. 1188, and *Sunan Abi Dawood* (English Trans.), vol. 3, p. 1390, hadith no. 4976.

[27] A distinction is being made here by the author between the life of the body which may exist independently of the soul as in the case where bodies are kept "alive" today by machines long after their souls have departed. This is also similar to the life of the fetus prior to the introduction of its soul in the fifth month according to the Prophet Muhammad's statement, "Verily the creation of each one of you is brought together in his mother's womb for forty days as an oily drop, then as a leech-like clot of blood for a similar period, then as a chewed clump of flesh for a similar period. Then an angel is sent to him who blows the breath of life into him." [Narrated by 'Abdullâh ibn Mas'ood and collected by Bukhari and Muslim. *Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 4, p. 290-291, hadith no. 430].

The fact that Muhammad was sent to both mankind and the Jinn can also be seen in the Qur'an, wherein Allah has mentioned that a group of the Jinn heard the Qur'an and believed in it. God Addressed the Prophet saying:

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٢﴾﴾ (سورة الأحقاف: ٢٩-٣٢)

﴿Behold We turned to you a company of Jinns listening to the Qur'an. When they came they said, 'Listen in silence!' When the reading was finished, they returned to their people to warn [them of their error]. They said, 'O' our people we have heard a book revealed after Moses, confirming what came before it and guiding to the truth and the straight path. O' our people, respond to one who invites you to Allah and believe in him. He will forgive your faults and save you from a grievous penalty.' Whoever does not respond to Allah's missionary can not frustrate [Allah's plan] on earth nor will he have any allies besides Allah. Such are in manifest error.﴾

(Qur'an 46: 29-32)

He then commanded him to inform the people saying:

﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ﴿٢﴾ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ

صَـٰحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ﴿٥﴾﴾ (سورة الجن: ١-٥)

﴿Say, 'It has been revealed to me that a group of Jinns listened and said, 'Verily, we have heard an amazing recital. It guides to the right, we believe in it and we will not associate anyone or anything with our Lord. Exalted is our Lord's majesty. He has taken neither a wife nor a son. There were among us some fools who lied about Allah. But we believe that no man or Jinn should lie about Allah'.'﴾

(Qur'an 72: 1-5)

The Prophet was commanded to acquaint mankind with the world of the Jinn and to inform man that he was sent to both man and the Jinn as a guide to what is required of them with respect to belief in Allah, His prophets, the Last Day, and obedience to the prophets. The command was also to prohibit *Shirk* with the Jinn or others, as Allah (ﷻ) says:

﴿وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾﴾

(سورة الجن: ٦)

﴿True, there were some among men who sought refuge in some among the Jinn, but they [the Jinn] only increased their fears.﴾

(Qur'an 72: 6)

Whenever a man of that time would enter a valley — and valleys are where Jinns were thought to reside, as they frequent valleys more than high ground — the man would say, "I seek refuge with the supreme master of this valley from its foolish inhabitants." When the Jinns found men seeking refuge in them, they would terrorize humans and attack them with even more ferocity. Men would bring with them amulets and talismans using

the name of the Jinn and their rulers and they would swear by the names of those among the Jinn and their rulers whom they held in high esteem. This resulted in man's elevation and honour of the Jinns over themselves. Consequently, the Jinn would often fulfil some human requests — especially since they knew that man is more noble and honourable than they are. If a man subordinates himself to them and seeks refuge in them, he becomes similar to an important person who ignorantly seeks help from an insignificant nobody in fulfilling his needs.

The devils among the Jinn are those who choose disbelief, idolatry and disobedience of their Lord. *Iblees*[28] and his army of devils desire evil, take pleasure in it and eagerly seek it due to the corruption of their souls. They will continue to do so even though they know that it will result in their being punished along with those whom they entice. Allah (ﷻ) quotes *Iblees* as saying the following with regard to man:

﴿قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾﴾

(سورة ص: ٨٢-٨٣)

﴿By your power I will seduce all of them except Your purified servants.﴾ *(Qur'an 38: 82-83)*

﴿قَالَ أَرَءَيْتَكَ هَٰذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾﴾

(سورة الإسراء: ٦٢)

﴿He said, 'Do you see this one whom You have honoured over me! If You give me respite until the Day of Resurrection, I will surely bring

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[28] The name of Satan is mentioned in many places in the Qur'an (2: 34; 7: 11; 15: 31, 32; 17: 61; 18: 50; 20: 116; 26: 95; 34: 20; and 38: 74,75).

all of his descendants under my sway except a few.'﴾ *(Qur'an 17: 62)*

Allah (ﷻ) confirmed that Satan would achieve success:

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ﴿٢٠﴾﴾

(سورة سبأ: ٢٠)

﴾*Iblees* proved his idea to be true on them and they all followed him except a group of the believers.﴿ *(Qur'an 34: 20)*

If a man's soul goes bad, his nature will then desire what is harmful and he will take pleasure in corruption and love it dearly. As a result, the character, health and wealth of such a man will also become corrupted and destroyed. Satan is himself vile, so if one seeks to gain his favour through the things which he loves, like incantations, oaths, books on spiritualism and magic, disbelief and idolatry, etc., he will fulfil some of the person's desires.[29] Sacrilegious acts are like a bribe to Satan. It is similar to the case wherein a man may give another money to kill someone he wishes killed or to help him in performing some obscene act. Consequently, much of these amulets have Qur'anic verses written in impurities like blood, etc., or some Qur'anic words written backwards, or other things which please the devil may be written or spoken over them. When that which pleases the devil is written or spoken by men, he may help them attain some of their desires, like removing large quantities of water from some place, or carrying them in the air to other places, or bringing them wealth stolen from the treacherous and those who do not mention Allah's name on their wealth, etc. I know of so many specific cases which have occurred with regards to all the previous incidents mentioned

[29] In order that the man may continue to do such acts of disbelief and encourage others to join him in his success.

above that it would take too long to mention them — for such cases are innumerable.

The point is Allah has stated that Muhammad (ﷺ) was sent to both worlds and the Jinn heard his recital of the Qur'an and returned to their people and informed them. These facts are agreed upon by all Muslims. Most of the *Ṣaḥâbah*[30] and their students and the majority of later scholars also held that the Jinn came back to the Prophet that he read more Qur'an to them and that they took an oath of allegiance with him. They also believed that the Jinn asked the Prophet to specify some food for them and their animals and he said to them: "You may have every bone on which Allah's name has been mentioned as it will become covered with more than enough meat, and for your animals you may have animal droppings as feed." The Prophet (ﷺ) also said, "Do not clean yourselves with both of them (bones and dung) for verily they are provisions for your brothers among the Jinn." This report is authentically reported in *Ṣaḥeeḥ Muslim* and other books of hadith from the Companion Ibn Mas'ood (رضي الله عنه).[31]

In *Ṣaḥeeḥ al-Bukhari* and other books of hadith, Abu Hurayrah has narrated the Prophet's prohibition of the use of bone and animal droppings for cleaning purposes. In a narration found in *Ṣaḥeeḥ Muslim* and other books of Hadith, the Companion

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[30] Ibn 'Abbâs is authentically reported to have denied their coming to the Prophet and his recitation to them, [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 1, Pp. 243-2444, hadith no. 902], however, Ibn Mas'ood and Abu Hurayrah have confirmed it. So Ibn 'Abbâs denial is considered only a denial of his knowledge of the incident, as those who have knowledge of it become the proof for its occurrence. Ibn 'Abbâs seems to have later changed his view, as Ibn Jareer has narrated that Ibn 'Abbâs agreed with Abu Hurayrah on the issue (Ibn Katheer declared this narration to be sound also).

[31] *Ṣaḥeeḥ Muslim*, (English Trans.), vol. 1, p. 244, hadith no. 903.

Salmân was asked, "Your Prophet has taught you everything, even including how to use the toilet?" He replied, "Yes. He forbade us from facing the direction of prayer while defecating or urinating, from cleaning ourselves with our right hands, cleaning ourselves with less than three pebbles, or from cleaning ourselves with animal droppings or bones."[32] Jâbir is also reported in *Ṣaḥeeḥ Muslim* and other books to have said, "Allah's Messenger forbade us from wiping ourselves with bones or animal droppings."[33] Similarly the prohibition may be found in Khuzaymah ibn Thâbit's hadith[34] and that of others.

The reason behind the prohibition was mentioned in the following narration of the hadith collected in *Ṣaḥeeḥ Muslim* and other books of hadiths Ibn Mas'ood reported that the Prophet (ﷺ) said: "A Jinn missionary came to me so I went with him and recited the Qur'an to them. Then they took me and showed me their tracks and remnants of their fires and they asked me to specify food for them so I said, 'You may have as meat every bone on which Allah's name has been mentioned which falls in your hand, and every animal dropping for your animals.' The Prophet then said, 'So do not clean yourselves with them as they are the provisions of your brothers.' "[35] It has been reported in *Ṣaḥeeḥ al-Bukhari* and other hadith collections from Abu Hurayrah that he

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[32] *Ṣaḥeeḥ Muslim*, (English Trans.), vol. 1, p. 160, hadith no. 504.

[33] Ibid., vol. 1, p. 160, hadith no. 506.

[34] Collected by Abu Dawood and Ibn Mâjah. Other narrations of the prohibition can be found in the hadith reported by Ruwayfi' ibn Thabit collected by Abu Dawood [*Sunan Abi Dawood* (English Trans.), vol. 1, p. 9, hadith no. 36] and an-Nasâ'i, and from Sahl ibn Haneef in the *Musnad* of Aḥmad. However, the chains of narration are all weak (*Ḍa'eef*). Another narration reported by az-Zubayr ibn al-'Awwâm and collected by aṭ-Ṭabarâni is also weak.

[35] *Ṣaḥeeḥ Muslim*. (English Trans.), vol. 1, p. 244, hadith no. 903.

used to carry the Prophet's *Wuḍoo'* container and his effects (when he went to the toilet). Once when he [Abu Hurayrah (رضي الله عنه)] was following him with them, he asked, "Who is that?" I said, "Abu Hurayrah." He said, "I would like some stones to remove (the remains) but do not bring any bones or animal droppings." So I brought for him some stones in the edge of my garment and placed them besides him and left until he finished. I then came and asked, "What is wrong with bones and animal droppings?" He replied, "They are among the food of the Jinn. Verily a delegation of Jinns from *Naseebayn* came to me — they were the best of Jinns — and they asked me to specify some provisions for them so I asked Allah on their behalf that whenever they pass by a bone or animal dropping they would find on it food."[36]

The Prophet's prohibition of cleaning away feces with the food of the Jinn and their animals also contains a more obvious prohibition against whatever would defile human food and that of their animals. However, the dislike and revulsion of food contaminated with excrement is natural to man so it was not mentioned, which is not the case with regard to bones and animal droppings, since the food of the Jinn was unknown to man. Consequently, there are a number of authentic narrations containing the Prophet's prohibition against using bones and dung to clean with as well as containing evidence confirming that he spoke with the Jinn, recited the Qur'an to them, and that they requested that he specify food for them.

In both *Ṣaḥeeḥ al-Bukhari* and *Ṣaḥeeh Muslim*, Ibn 'Abbâs is reported to have said, "Verily the Prophet never saw the Jinn nor talked with them, however, he was informed (by Allah) that they heard the Qur'an." Ibn 'Abbâs knew what the Qur'an said in this

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[36] *Ṣaḥeeḥ al-Bukhari*, (Arabic-English), vol. 5, p. 126, hadith no. 200.

regard, but he did not know what was known to Ibn Mas'ood, Abu Hurayrah and other Companions with regard to the Jinns visiting the Prophet, his talking with them and that the Qur'an referred to it and commanded him to inform others about it. That took place at the beginning of Islam when the skies became closely guarded and Jinns were blocked from gaining information from the heavens which had itself become full of powerful guardians. This phenomenon was among the proofs of Muhammad's prophethood containing a lesson which has been thoroughly explained elsewhere. After that, the Jinns came to him and he recited *Soorah ar-Raḥmân* to them and whenever he read the repeated verse: ﴿And which of Your Lord's favours will you both deny?﴾. They would answer, "There are none of your signs that we deny — all praise is due to You."[37]

Allah has provided the basis for understanding this issue by mentioning in the Qur'an numerous statements addressed to the inhabitants of both worlds. For example, Allah (ﷻ) says:

﴿يَـٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَـٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ ... ﴿١٣٠﴾﴾

(سورة الأنعام: ١٣٠)

﴿O' assembly of Jinn and man, have messengers from among you not come to you, explained Our signs and warned you about meeting this Day of yours? They say, 'We bear witness on ourselves.'...﴾

(Qur'an 6: 130)

[37] Narrated by Jâbir and collected by Tirmidhi. Ibn Jareer also collected it from Ibn 'Umar in a good chain of narration [see Muhammad Naṣirud-Deen al-Albani's *Ṣaḥeeḥ al-Jâmi' aṣ-Ṣagheer wa Ziyâdâtuh*, (Beirut: *al-Maktab al-Islami*, 2nd ed., 1986) vol. 5. p. 30].

Elsewhere in the Qur'an Allah has informed us about the Jinn by reporting that some of them said:

﴿وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾﴾ (سورة الجن: ١١)

﴿Verily among us are righteous and others contrary. We followed many divergent paths.﴾ *(Qur'an 72: 11)*

That is, there are among them a multitude of sects: Muslims, disbelievers, those who follow the Sunnah and heretics who innovate. They are also reported by Allah (ﷻ) to have said:

﴿وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ فَمَنْ أَسْلَمَ فَأُوْلَٰٓئِكَ تَحَرَّوْاْ رَشَدًا ﴿١٤﴾ وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُواْ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾﴾ (سورة الجن: ١٤-١٥)

﴿Amongst us are those who submit to Allah [Muslims] and those who are unjust [*Qâsiṭoon*]. But whoever submits has sought out the path of right conduct while those who go astray [*Qâsiṭoon*] are fuel for the Hell-fire.﴾ *(Qur'an 72: 14-15)*

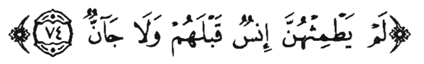
The word *Qâsiṭ* (pl. *Qâsiṭoon*) is synonymous with the word *Jâ'ir* (tyrant, deviant), and the verb *Qasaṭa* is used if one does wrong while *Aqsaṭa* is used when one is just.

The disbelieves among the Jinn will be punished in the next life according to the unanimous opinion of Muslim scholars. As for the believers among them, the majority of scholars hold that they will be in Paradise. It has been narrated that, "The Jinn will be in the outskirts of Paradise in a place where humans will see them without being seen by them."[38] This statement has been

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[38] Ibn Taymiyah has indicated elsewhere that this report is collected by aṭ-Ṭabarâni in a narration from the Prophet. However, Ibn Katheer held that it was not a prophetic statement but a popular saying, (*Tafseer al-Qur'an al-'Adheem*, vol. 4, p. 171).

attributed to Imams Mâlik, ash-Shâfi'i, Aḥmad, Abu Yoosuf and Muhammad.[39] On the other hand, Abu Ḥaneefah is reported to have been of the opinion that their reward would be their escape from the fire. The majority of scholars supported the former view with the following verse describing the maidens of Paradise:

(سورة الرَّحمٰن: ٧٤) 

﴾[Maidens] whom no man or Jinn before them has deflowered.﴿
(Qur'an 55: 74)

According to them, this verse proves that the Jinn will be in Paradise because it implies that they will deflower maidens (*Ḥoor al-'Ayn*) whose only abode is Paradise. See note below for detail:

Ibn Katheer said, "This line of reasoning is questionable. A better proof of Jinns entering Paradise than it is Allah's statement, ﴾For whoever fears the judgement of his Lord there will be two gardens. So which of your Lord's favours will you both [i.e. mankind and Jinns] deny?﴿ *(Qur'an 53: 46-7)*. The Almighty has blessed the beings of both worlds by making the reward for the righteous among them Paradise (*Tafseer al-Qur'an al-'Adheem*, vol. 4, p. 171). Note: According to Christian tradition there will be no sexual relations in heaven based on a statement ascribed to Jesus wherein he is supposed to have said that there would be no marrying or giving in marriage in heaven: "For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven." (Matthew 22:30) See also Mark 12:25 and Luke 20:35). However in Islamic references, the pleasures of Paradise are merely the unimaginably perfect amplification of the pleasures of this world (e.g. rivers of milk, wine and honey; *(Qur'an 47: 15)*. In an attempt to appeal to the Western reader of Christian background, some translators of the Qur'an have wrongly interpreted its clear references to the sexual pleasures of Paradise in a symbolic fashion. For example, in his commentary on the verse ﴾And for them therein [in Paradise] are wives who are *Muṭahharatun* [pure].﴿ *(Qur'an 2: 25)*, the Qur'anic translator 'Abdullâh Yusuf 'Ali states the following: "Then there is

[39] Abu Yoosuf and Muhammad ash-Shaybâni were the main two students of Imam Abu Ḥaneefah.

companionship. If sex is suggested, its physical associations are at once negatived by the addition of the word *Muṭahharatun* "pure and holy". The Arabic is in the intensive form, and must be translated by two adjectives denoting purity in the highest degree. The companionship is that of souls and applies to both sexes in the physical world of men and women." [A. Yusuf 'Ali, *The Qur'an*, (Trans.), (Brentwood, Maryland: Amana Corp., 1983) p. 22, ft n. 44]. There are many Qur'anic verses and Prophetic traditions which address the physical aspects of men and women in Paradise. Hence, it can not be accurately claimed that "the companionship is that of souls" and not that of beings possessing both souls and bodies. The term *Muṭahharatun* actually only confirms that bodies in Paradise will be free of the defects and decay of bodies in this life as the wine, honey and milk of Paradise will not sour or intoxicate. *Muṭahharatun* simply means purified and does imply holy. Ibn Katheer narrated in his commentary on this verse that the Companion of the Prophet, Ibn 'Abbâs said, "(They are) *Muṭahharatun* (purified) from filth and waste matter." His student *Mujâhid* said, "(Purified) from menses, feces, urine, phlegm, spittle, mucus and childbirth." [See Muhammad 'Ali as-Sâbooni's., *Mukhtaṣar Tafseer Ibn Katheer*, (Beirut: *Dâr al-Qur'an al-Kareem*, 7th ed., 1981), vol. 1, p. 44]. Based on his mistaken interpretation, Yusuf 'Ali was obliged to mistranslate all the obvious references to the physical pleasures of Paradise. For example, in *(Qur'an 78: 33)* he translates: "وكواعب اترابا" (*wa kawâ'iba atrâban*) as "companions of Equal Age." [*The Qur'an*, (Trans.), p. 1676]. *Atrâban* does mean "of the same age" according to Ibn 'Abbâs (*Mukhtaṣar Tafseer Ibn Katheer*, vol. 3, Pp. 434 and 593), however *Kawâ'iba* does not mean companions. *Kawâ'ib* is the plural of *Kâ'ib* which means "a girl whose breasts are beginning to swell or one has prominent breasts." (E.W. Lane, Arabic-English Lexicon, vol. 2, p. 2616). كواعب *Kawâ'ib* means buxom girls." J. Milton Cowan, ed., *A Dictionary of Modern Written Arabic*, (Beirut: Libraire Du Liban, 1980, p. 831). Ibn Katheer quoted both Ibn 'Abbâs and Mujâhid as saying "*Kawâ'ib* means *Nawâhid*". He then went on to explain, "They (Ibn 'Abbâs and Mujâhid) meant that their (women of Paradise's) breasts are prominent and not sagging because they are virgins (see also *Soorah al-Wâqi'ah — (Qur'an 56- 35-37)*" (*Mukhtaṣar Tafseer Ibn Katheer*, vol. 3, p. 593). Thus, the verse actually refers to the woman of Paradise as "high breasted females all having the same age." This view of Yusuf 'Ali has been refuted at length by *Mujlisul-Ulama* of South Africa's book, *A Discussion of the Errors of Yusuf 'Ali*, (Transvaal, Rep. South Africa: Young Mens Muslims Association, n.d), Pp. 16-26 and 44-50.

Chapter Two

Possession

The Jinns are intelligent living beings who have been exposed to divine revelation containing both commands and prohibitions, and are thereby eligible for either a reward or punishment in the next life. Since the Prophet Muhammad (ﷺ) was also sent to them, it is therefore obligatory for Muslims to treat them as they would treat another human being with regard to commanding the good and prohibiting the evil. The Jinn should be invited to submit to Allah just as Allah ordained that His Messenger invite mankind to submit, and as the Prophet invited them. Muslims should also admonish and treat the Jinn in the same way that they would treat humans who break the laws of God. That is, they should repel the tyranny of the Jinn by employing the same methods which repel the tyranny of men.

The occasional possession of man by the Jinn may be due to sensual desires on the part of the Jinn, capricious whims, or even love, just as it may be among humans. Jinns and humans may also have intercourse with each other and beget children.[1] This is a

[1] Many monks and nuns of medieval Europe reported that they were visited and ravished by voluptious female demons which were officially called Succubi and equally seductive and alluring fallen angels called incubi. Subsequently, many nuns became pregnant and killed their children at birth=

frequent occurrence which is well known to many. Muslim legal scholars have discussed it and prohibited it. Most legists have opposed marriage with the Jinn. However, possession is most often a result of Jinns being angry because some wrong has been done to them and thus it is to them a punishment for those who wronged them. For example, when humans accidentally, harm or hurt them by urinating on them, by pouring hot water on them, or by killing some of them, the Jinn think that they have been intentionally harmed. Though humans may not realize what they have done, the Jinns are by nature very ignorant, harsh and volatile in their behaviour, so they may vengefully punish humans much more than they actually deserve. Demonic possession sometimes also occurs as a result of horseplay, jest or plain evil on the part of the Jinn just as evil and mischief occurs among humans for similar reasons.

In the first case where possession is due to lewdness on the part of the Jinn, even with the consent of the human partner, it is as forbidden by Allah as it is among humans. Without the possessed human's consent it becomes a grave case of atrocity and oppression. In such cases, the Jinn should be addressed and

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=burying them outside the nunneries. Pope innocent VIII, Pope Benedict XIV, St. Augustine and St. Thomas, among other religious leaders, accepted the existence of Succubi and Incubi and dealt both seriously and extensively with the subject. (L.T. Hobhouse, *Morals in Evolution: A Study of Comparative Ethics*, (London: Chapman and Hall, 1951) p. 213 and Harold T. Christensen, *Handbook of Marriage and the Family* (Chicago: Rand McNally and Co., 1964, p. 441). It has been assumed by modern Western researchers that the demons were figments of their imagination due to their depravation from sex and that the pregnancies were all a result of illicit affairs with monks and priests. However, if the information mentioned by Ibn Taymiyah about the Jinn is taken into account, some of the above mentioned cases may well have been real and not totally imaginary as previously assumed.

informed that their acts are either abominable and prohibited, or vile and tyrannical, so that evidence may be brought against them on the Day of Judgement and they be made aware that they have broken the laws of Allah and His Prophet whom He sent to both worlds; that of man and that of the Jinn.

In cases of the second order wherein the human was unaware that he harmed a Jinn, the Jinn should be addressed and informed that the human's act was unintentional and as such does not deserve a punishment. If it took place in the man's house or possession, the Jinn should be informed that the house and property belong to the man and as such he is permitted to use them as he pleases in allowable ways. The Jinn should also be told that they do not have the right to inhabit human property without permission of the occupants. They only have a right to dwell in places not occupied by humans like abandoned buildings and open country. Consequently, the Jinn can most often be found in abandoned settlements, the open desert or open fields. They also occupy places of impurity like toilets, garbage-dumps, and graveyards. Mystic masters who perform satanic feats often retreat to such places where devils most often reside.

There are a number of traditions related in which *Ṣalâh* (formal prayer) is forbidden in places of impurity due to them, being residences of the devils.[2]

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[2] Hadiths prohibiting *Ṣalâh* in graveyards and toilets narrated by Abu Sa'eed al-Khudri are collected by Tirmidhi, Abu Dawood [*Sunan Abi Dawood*, (English Trans.), vol. 1, p. 125, hadith no. 492], Ibn Mâjah, Ibn Khuzaymah, Ibn Ḥibbân, al-Ḥâkim and others. Shaykh al-Albani declared its *sanad* (chain of narration) *ṣaḥeeḥ* (authentic) according to the conditions used in the two *Ṣaḥeeḥs* (Bukhari and Muslim). These narrations have also been authenticated by al-Ḥâkim and adh-Dhahabi. The evidence used by those who criticized=

Some scholars have claimed that the reason for the prohibition of formal prayer in graveyards and toilets was due to the great likelihood of impurities being present there at the time of prayer, while some stated that the prohibition was a religious command whose purpose is incomprehensible. However, the correct position is that the reason in the case of toilets, camel pens and the like is that they are residences of the devils[3] and in

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=these traditions is not sufficient to weaken it. Consequently, Shaykh al-Islam Ibn Taymiyah stated the following concerning hadiths forbidding prayer in graveyards and toilets, "Its *sanads* are good and whoever speaks against it has not checked all of its chains of narration." Bukhari also indicated its authenticity in the section on *Qirâ'ah* (Qur'anic Recitation) [see Shaykh al-Albani's *Irwâ' al-Ghaleel*, (Beirut: *al-Maktab al-Islami*, 1st ed., 1979), vol. 1, p. 320]. A hadith on the prohibition narrated by Ibn 'Umar has also been collected by Tirmidhi and Ibn Mâjah, but its chain is weak. As for the hadiths prohibiting taking graveyards as Masjids, there are many of them collected by Bukhari, Muslim [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 1, p. 769, hadith no. 1083] and others. Ash-Shawkâni quoted Ibn Ḥazm as saying: "The hadiths prohibiting *Ṣalâh* towards graves and in graveyards are *Mutawâtir* (having a large number of narrators on each level of its chain of narrations), so no one can afford to ignore them." [*Nayl al-Awṭâr*, (Egypt: Halabi Press, n.d.), vol. 2, p. 133]. Hadiths prohibiting *Ṣalâh* in camel-pens have also been collected by Muslim [*Ṣaḥeeh Muslim* (English Trans.) vol. 1, p. 198, hadith no. 700] and others.

[3] The *Du'â'* (informal prayer) which the Prophet taught to be said prior to entering toilets clearly indicates that toilets may be inhabited by the Jinn:

اللهم إني أعوذ بك من الخبث والخبائث

Allâhumma inni A'oodhu bika min al-Khubuthi wa al-Khabâ'ith (O' Allah. Verily I seek refuge in You from the male and female Jinns). Narrated by Bukhari and Muslim [*Ṣaḥeeḥ Muslim* (English Trans.) vol. 1, p. 205, hadith no. 729]. As regards camel pens, al-Barrâ ibn 'Âzib reported that Allah's Messenger was asked about performing *Wuḍoo'* after eating camel meat and he replied, "Perform *Wuḍoo'* after eating it." When he was asked about making *Wuḍoo'* after eating mutton, he replied, "Do not do *Wuḍoo'* after eating it." He was then asked about making formal prayer in camel pens and he replied,=

graveyards because it is a medium for idolatry, along with them being residences of the devils.

The deviant ascetics and heretics devoted to prayer who experience illuminations and visions, usually retreat to locations frequented by the devils in which *Ṣalâh* has been prohibited. They choose such places because the devils visit them there and communicate with them in the same way that they communicate with magicians and fortunetellers. The Jinn also enter idols, speak to those who worship the idols and fulfil some of their needs. They often help star-worshippers when they perform acts of worship which the Jinn consider suitable, like singing praises to idols representing the sun, moon and the planets, dressing the idols in luxurious garments, and burning incense in their presence, etc. The devils may appear to these servants of theirs in forms which humans mistakenly identify as heavenly spirits and the devils may fulfil some of their requests by killing some of their enemies, making others sick, attracting someone whom they desire, or bringing them some wealth. However, the harm they receive from such service is often many many times greater than the benefit.

Many of those who utilize the Jinn in these ways claim that Prophet Sulaymân (ﷺ) used the Jinn in the same manner for the same purpose. More than one of the early scholars have mentioned that when Sulaymân died, the devils wrote books on magic filled with acts of disbelief and put them under his chair. When the books were discovered, the devils then claimed that

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="Do not offer prayer in camel pens as they are places of Satan." When he was asked about prayer in sheep folds, he replied, "You may pray in them, as they are places of blessing." [*Sunan Abi Dawood*, (English Trans.), vol. 1, Pp. 44-45, hadith no. 184]

Sulaymân used to use the Jinn by these methods. As a result, some Christians and Jews have falsely discredited Prophet Sulaymân. Others claimed that if magic were not permissible, Sulaymân would not have practised it. Both groups went astray, one by debasing Prophet Sulaymân and the other by practising magic. Consequently, Almighty Allah revealed the following verse:

﴿وَلَمَّا جَآءَهُمۡ رَسُولٞ مِّنۡ عِندِ ٱللَّهِ مُصَدِّقٞ لِّمَا مَعَهُمۡ نَبَذَ فَرِيقٞ مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ كِتَٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمۡ كَأَنَّهُمۡ لَا يَعۡلَمُونَ ١٠١ وَٱتَّبَعُواْ مَا تَتۡلُواْ ٱلشَّيَٰطِينُ عَلَىٰ مُلۡكِ سُلَيۡمَٰنَۖ وَمَا كَفَرَ سُلَيۡمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحۡرَ وَمَآ أُنزِلَ عَلَى ٱلۡمَلَكَيۡنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَۚ وَمَا يُعَلِّمَانِ مِنۡ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحۡنُ فِتۡنَةٞ فَلَا تَكۡفُرۡۖ فَيَتَعَلَّمُونَ مِنۡهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيۡنَ ٱلۡمَرۡءِ وَزَوۡجِهِۦۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنۡ أَحَدٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡۚ وَلَقَدۡ عَلِمُواْ لَمَنِ ٱشۡتَرَىٰهُ مَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِنۡ خَلَٰقٖۚ وَلَبِئۡسَ مَا شَرَوۡاْ بِهِۦٓ أَنفُسَهُمۡۚ لَوۡ كَانُواْ يَعۡلَمُونَ ١٠٢﴾ (سورة البقرة: ١٠١-١٠٢)

﴿When a messenger from Allah came to them confirming what was revealed to them, a group of those given the scripture cast the book behind their backs as if they did not know about it. They followed what the devils claimed about Sulaymân's dominion. However, Sulaymân did not disbelieve, but the devils did by teaching men magic and what was revealed to the two angels Haroot and Maroot in Babylon. Though neither of them taught anyone without first saying, 'We are only a trial, so do not commit disbelief,' they learned from them means to separate a man from his wife. But, they could not harm anyone with it except by Allah's will. They learned what would harm themselves and not what would benefit them, though they knew

that the buyers of [magic] would have no share in the happiness of the next life. They sold their souls for an evil price if only they knew.﴿

(Qur'an 2: 101-102)

Allah, the Most Glorious explained that magic can neither harm nor benefit in itself, as anything truly beneficial must be either purely good or overwhelmingly good and anything truly harmful must be either totally evil or mostly evil, whereas the benefit and harm in magic is only partial.[4]

The point is that if the Jinn attack a human, they should be informed about Allah and His Messenger's ruling on the matter and proof of their error should be pointed out. They should be ordered to be righteous and to abstain from evil just as is done with humans, based on Allah's statement:

﴿... وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾﴾ (سورة الإسراء: ١٥)

﴾... We will not punish [the wayward] until a messenger has been sent [to them].﴿ *(Qur'an 17: 15)*

﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ... ﴿١٣٠﴾﴾ (سورة الأنعام: ١٣٠)

﴾O' assembly of Jinns and men! Have not messengers from among you come to you relating to you Our signs and warning you about meeting this day of yours?...﴿ *(Qur'an 6: 130)*

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[4] That is, the benefit, whether financial, psychological or emotional, in comparison to the punishment in the next life for practising magic is minimal: Likewise, the harm only occurs in a very small number of cases in relation to the large number of attempts and even in those few "successful" cases, it only affects those whom Allah has already destined to be affected.

As a result of this obligation the Prophet forbade the killing of snakes found in the houses until after they have been told to leave three times. In *Ṣaḥeeḥ Muslim* and other books of hadith there is a narration from Abu Sa'eed al-Khudri in which he stated that the Prophet (ﷺ) said: "Madeenah has in it a group of Jinns who became Muslims, so whoever sees any snakes (in their houses) request them to leave three times. If any of them appear after that, he should kill it because it is a devil."[5] There is also a narration in *Ṣaḥeeḥ Muslim* on the authority of Abu as-Sâ'ib, the freed slave of Hisham ibn Zahrah, in which he said, "Once I visited Abu Sa'eed al-Khudri in his house and found him praying, so I sat down in order to wait until he finished. (While waiting), I heard something moving in a corner of the house so I turned to see what it was, and to my surprise it was a snake. I pounced on it in order to kill it, but Abu Sa'eed motioned to me to sit down, so I sat down. When the snake left, Abu Sa'eed pointed to a house in the area and said, 'One of our young men who was recently married used to live in it. When we left with Allah's Messenger for the battle of *Khandaq* (the Trench)[6] the young man would ask Allah's Messenger's permission to return to his wife during the mid-day. One day, the Prophet allowed him to go, but told him, 'Take your

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[5] This hadith and others similar to it contain evidence that the Jinn can take a variety of forms or it may be said that they have different states each having its own stable form.

[6] The pagan Makkan gathered most of the desert clans in the year 627 C.E. [5th year after the (Hijrah) migration] in a last ditch attempt to crush the Prophet and the growing community of Muslims in Madeenah. In defence of the city, the Prophet and his Companions dug a trench across the entrance to the city. Thus, the battle came to be known as the battle of the trench or the battle of the clans (*al-Aḥzâb*). [See A. Guillaume, *The Life of Muhammad*, (Trans. of Ibn Isḥâq's *Seerat Rasool Allâh*), (Karachi, Pakistan: Oxford University Press, 6th ed., 1980), Pp. 450-460].

weapons with you, for I do not trust the Quraydhah tribe.'[7] He took his weapons with him and returned home only to find his wife standing the doorway of the house. Jealousy overcame him and he thrust his spear at her to stab her.[8] However, she quickly said to him, 'Hold back your spear and enter the house to see what expelled me.' He entered and found a large snake curled up on his bed, so he thrust his spear at it and stabbed it. He then went out and embedded it in the courtyard, but it wrapped itself around him, and it was not known which of them died first, the snake or the young man. We went to Allah's Messenger and informed him and asked him to pray to Allah to bring him back to life for us. The Prophet (ﷺ) said, 'Verily in Madeenah there are Jinns who have accepted Islam, so if you see any of them, ask them to leave over a period of three days, but if one appears after that, kill it for verily it is a devil.' In another narration collected by Muslim; the Prophet is reported to have said, 'Verily these houses have snakes, so if

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[7] One of the Jewish tribes which had settled in Madeenah. The Prophet had a treaty with them which they broke during the battle of the trench. Muslims then layed siege to their fortifications and after their surrender, the adult male members of the clan were executed for their treachery and the women and children absorbed among Muslims as slave-servants. (A. Guillaume, *The Life of Muhammad*, Pp. 460-469). This treatment matches Jewish law concerning the inhabitants of besieged cities whether treacherous or otherwise: "When the Lord thy God hath delivered it unto thy hands, thou shalt smite every male therein with the edge of the sword; but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself." (Deuteronomy 20:12) Some years prior to that, the leaders of the other Jewish tribe, the Naḍeer clan, broke their pact with the Muslims by attempting to kill the Prophet, their fortress was subsequently besieged and after their surrender, the Prophet banished the whole tribe from the land.

[8] She was standing outside the house in scanty clothes without her outer garment which was unbefitting of a chaste woman and thus it appeared to him that she was deliberately attempting to commit adultery.

you see any of them, ask it to leave three times. If it leaves, fine, otherwise kill it for surely it is a disbeliever.'[9] Then he said, 'Go and bury your comrade.'"

This was due to the fact that killing a Jinn without just cause is as forbidden as killing a human without just cause. Aggression is forbidden in all cases. It is not allowable to oppress anyone, even a disbeliever. In this regard the Almighty has said:

﴿... وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ... ﴿٨﴾﴾ (سورة المائدة: ٨)

﴿... Do not let your dislike for a people cause you to be unjust. Be just, for it is closer to being God-fearing...﴾ *(Qur'an 5: 8)*

The Jinn may take the form of animals like snakes, scorpions, camels, cows, goats, sheep, horses, mules, donkeys, and birds. They may also assume the form of humans, as in the case where the devil came to the Quraysh in the form of Surâqah ibn Mâlik when they wanted to set out to Badr.[10] In reference to this incident, Allah (ﷻ) revealed the verse:

﴿وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَـٰنُ أَعْمَـٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ

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[9] *Ṣaḥeeḥ Muslim* (English trans.), vol. 4, p. 1213, hadith no. 5557.
Note: The Prophet did, however, make an exception in warning snakes before killing them. Two types of snakes, *al-Abṭâr* (a short tailed snake) and *Dhu at-Tufyatain* (having two white stripes running down the length of its back) may be killed on sight because, according to the Prophet they can cause blindness and the abortion of fetuses. These two types may be killed without any warning as in the case of dangerous snakes found outside of homes. [*Ṣaḥeeḥ Muslim* (English trans.), vol. 4, Pp. 1211-1212, hadith nos. 5542-5545].

[10] Ismâ'eel ibn Katheer, *al-Fuṣool fee Ikhtiṣâr Seerat ar-Rasool*, (Beirut: *Dâr al-Qalam*, 1st ed., 1980), p. 119.

وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَاءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّي بَرِيٓءٌ مِّنكُمْ إِنِّيٓ أَرَىٰ مَا لَا تَرَوْنَ إِنِّيٓ أَخَافُ ٱللَّهَ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾

(سورة الأنفال: ٤٨)

﴾When Satan made their deeds appealing to them saying, 'None among mankind can defeat you today while I am near to you.' But when the two forces came in sight of each other, he turned on his heels and said, 'Verily I have nothing to do with you. I can see what you can not. Surely I fear Allah, for Allah is severe in punishment.'﴿

(Qur'an 8: 48)

It is also narrated that Satan took the form of an old man from Najd when the leaders of Quraysh gathered in their assembly room to decide whether to kill the Prophet, imprison him or banish him.[11] The Almighty said concerning this:

﴿وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾﴾

(سورة الأنفال: ٣٠)

﴾When the disbelievers plotted against you to imprison, kill or expel you, they plotted and Allah plotted but Allah is the best of plotters.﴿

(Qur'an 8: 30)

Since house-snakes could be Jinns, they are warned to leave three times. If they are in fact Jinns and they do not leave they may be killed, and if they are snakes they may be killed likewise. Jinns which continue to scare humans by exposing themselves in snake form may be repelled by whatever will prevent them from doing further harm, even if it means killing them. However, killing them without just cause in not allowable.

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[11] *The Life of Muhammad*, Pp. 221-222.

Chapter Three

Demonic Visions

Those involved in incantations and oaths often swear by some devils to help them against others. Sometimes the evil Jinn fulfil their request but frequently they do not, especially when the Jinn against whom help is sought is honoured among them. Neither the one chanting incantations nor his incantations have any power to force the devils to help them. The reciter of incantations earnestly entreats a being whom he considers great — which may or may not be the case — to harm others who may conceivably be greater. In the case where someone entreats the Jinn to harm someone whom the Jinn hold in high esteem, they will ignore him. In fact, it may prevent them from even responding at all. Their situation is quite similar to that of humans except that human beings are generally more intelligent, truthful, just and trustworthy while the Jinn tend to be ignorant, untruthful, oppressive and treacherous.

The point is that though the oaths and incantations of devil-worshippers may contain statements of idolatry and disbelief, they are frequently ineffective against the Jinn. When requested to kill or apprehend another Jinn who has possessed a human, the Jinn will often mock those who make the request by falsely giving them the impression that they killed or detained the offending

Jinn. This is especially so in cases where humans believe in the illusions created by the Jinn. The Jinn usually communicate by either visions or voices[1] with those seeking information among the idol-worshippers, Christians, Jews, and heretical Muslims driven astray by the devils. Jinns may take the form of a live picture portraying whatever the sorcerers and fortunetellers wish to know about. When these deviants see the image of what they sought, they then inform other humans about it. Some of them may know that the image is actually an illusion, while others may be deluded into believing that they are actually witnessing the real scene. Jinns may also make humans hear the voice of those whom they call upon who are far away. Such cases are frequent among idolaters, Christians, Jews and ignorant Muslims who seek refuge in those whom they consider holy. When some devotees call on their spiritual masters for help saying, "O' my Lord so and so!" The Jinn will address them in the voice of their masters. When the masters answer their request, the Jinn, in turn, answer the devotees in the masters voice. This has happened to many people some of whom are known to me.

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[1] The gleaning of hidden information by way of visions and voices has been well documented among clairvoyants and mediums. "A medium" may be defined as a person through whose agency or through whose organism there are received communications ostensibly from deceased human beings or other discarnate or remote entities. In what is called "clairvoyant mediumship (now popularly known as channelling) the medium "sees" or "hears" deceased friends and relatives of persons present and relays messages from them. Generally speaking, the experiences concerned seem not to have the distinctness of ordinary perception but are rather a seeing or hearing "in the mind's eye" or ear. Sometimes, however, the figures seen or voices heard may attain an hallucinatory vividness; the medium's experience then resembles that of one who witnesses an apparition. [Benjamin B. Wolman ed., *Handbook of Parapsychology*, (New York: Van Nostrand Reinhold Company, 1977), Pp. 579-580].

The devils will often respond while taking the form of the one besought, whether dead or alive, even if he is unaware of those who call on him. Those committing *Shirk* in this fashion believe that the person beseeched has actually replied when in fact it is the Jinn replying. This frequently happens to Christians who call on those whom they edify, whether dead or alive, like George or other holy figures.[2] It also occurs to heretical Muslims who call

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[2] Rome, Feb 24 (AFP) — A retired Italian roadman Renato Baron claims that he has been seeing and talking to the virgin Mary for nearly three years now. Visions by Baron and about thirty others have attracted tens of thousands of people from Italy, France, Belgium, and West Germany to a hill near Venice, causing huge traffic jams (Arab News, vol. 33 14, xiv, no. 90, Sat, Feb 25, 1989, p. 24).

Ambridge, Pennsylvania — A small Roman Catholic Church in a western Pennsylvania mill town is preparing for a deluge of pilgrims after a reported Good Friday miracle in which the eyes of a statue of Christ suddenly closed. The Rev. Vincent Cvitkovic, a Franciscan friar, and many of his parishioners reported that the eyes of a life-size statue which depicts the crucified Christ, which have been open for 60 years, closed during a prayer meeting. (*The Times*, Monday, April 10th 1989, no. 63, 364, p. 8).

In 1981 a group of five children were playing on a hill just outside of a village in the Yugoslavian Republic of Bosnia-Herzegovina called Medugorje when a vision of a beautiful women claming to be the Blessed Virgin Mary appeared before them. Since 1981 some seven to eight million pilgrims from different countries and Christian traditions have climbed up the holy hill of Medugorje. At 7-30 every evening pilgrims and tourists anxiously crowd around the dark rectory of a nearby church staring at the small basement window, hoping to catch a glimpse of the stream of light which will signify that once more the children, who still gather there daily, are having their private audience with the Blessed Mother. [*IRF*, (Newsletter of the International Religious Foundation, Inc.) vol. II, No. 6, Nov-Dec. 1987, Pp. 1-2].

Divine grace (salvation) is felt to be especially potent in places visited by Jesus Christ or Saints or by Mary; where they have appeared in visions. Major pilgrimage centres include Lourdes where visions of the Virgin Mary were first seen in 1858 and where healing has been occurring since that time. [John R.=

on the dead or those not present, and the devils take the form of the one called upon even without him realizing it. I know of many cases where this has occurred and the people called upon have told me that they did not know that they were called upon, though those beseeching them for help saw their images and were convinced that it was the actual person. More than one person has mentioned that they called on me in times of distress, each telling a different story about how I responded. When I told them that I never answered any of them nor did I know that they were calling on me, some said that it must have been an angel. I told them that angels do not benefit those committing *Shirk* and that it was actually a devil trying to further misguide them.

Sometimes the Jinn will take the form of those admired and stand at 'Arafat,[3] and those who believe well of him will think that he actually stood in 'Arafat. Many others have also been actually carried by the devils to 'Arafat and other sacred places. In such cases they pass the *Miqât* (boundaries)[4] without formally entering the state of *Iḥrâm* (consecration)[5] or performing many of the obligatory rites of Ḥajj like making the *Talbeeyah* (chant of

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=Hinnells, ed., *Dictionary of Religions*, (Middlesex, England: Penguin Books Ltd., 1984), p. 254].

[3] A plain 12 miles from Makkah where pilgrims performing Ḥajj gather on the 9th day of Dhul-Hijjah (the 12th month of the lunar calendar), perform the mid-day (*Dhuhr*) and afternoon (*'Aṣr*) prayers, listen to the *Khuṭbah* (sermon) and busy themselves in personal prayers until sunset.

[4] Five stations which form a boundary around the city of Makkah that may not be crossed by one intending Ḥajj or 'Umrah (lesser pilgrimage) except in a state of *Iḥrâm* (See the following footnote for an explanation of *Iḥrâm*).

[5] For men, *Iḥrâm* involves wearing two sheets, one around the waist and the other draped over both shoulders, along with the intention of making Ḥajj or 'Umrah. For women, any dress which covers her entire body except her face and hands may be worn. During the pilgrimage rites, one in this state is not=

response to God's call)[6] or circulating the Ka'bah, and walking between the mounts of Ṣafa and Marwah.[7] Among them are some who do not even pass through Makkah, others who stand at 'Arafat without performing the pre-requisite rite of casting stones at the *Jamarât* etc. It is by these and other similar feats that Satan leads seemingly pious people into misguidance. Sincere devotees among heretics are in this way enticed to do acts which are prohibited (*Ḥarâm*) or despised (*Makrooh*) in the religion. Satan is able to make such misdeeds appealing to them by convincing them that they are among the *Karâmât* (supernatural or quasi-miraculous feats) of the righteous. However they are, without a doubt, Satanic deceptions because Allah cannot be worshipped by any religious injunction which is neither compulsory (*Wâjib*) nor recommended (*Mustaḥabb*). Whoever performs an act of worship which is neither *Wâjib* nor *Mustaḥabb* believing that it is so, has been deceived by Satan. Even if it is decreed that such a person will be forgiven due to his good intention and striving, the act itself is still unacceptable to Allah.[8] Such acts are not among the things with which Allah honours His pious servants who are close

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=allowed to wear perfume, cut or pluck hair or nails, or have any form of sexual relations.

[6] "*Labbayk Allâhumma Labbayk, Labbayka Lâ Shareeka Laka Labbayk. Innal-Ḥamda wan-Ni'mata Laka wal-Mulk, Lâ Shareeka Lak* — I answer Your call O' Allah, I answer Your call. I answer You Who has no partner, I answer You. Verily all praise, blessing and dominion belongs to You. You have no partner." This prayer is recited aloud from the time that the state of *Iḥrâm* is entered into until the Ka'bah is first seen.

[7] Two small hills beside the *Masjid* housing the Ka'bah. Prophet Abraham's wife Hagar ran between them looking for water for her child Ismâ'eel and herself. Walking between them seven times is one of the rites of Ḥajj and 'Umrah.

[8] An example may be seen in the mistaken belief held by some that a man's head must be covered while he is in formal prayer (*Ṣalâh*) as is the case=

to Him, as there is no honour in performing prohibited *(Ḥarâm)* or despised (*Makrooh*) acts.[9] Divine honour lies in protecting one whom Allah loves from such acts and preventing him from doing them. For, committing misdeeds debases one who does them and does not in any way favour him, even if he is not punished for doing them. Doing despised or *Ḥarâm* acts must decrease the spiritual level of both the one who does them as well as his followers who praise such acts and glorify him. For, heaping praise on prohibited and despised acts, and honouring the one who does them is definitely a form of deviation from the path of Allah. The more a man innovates in the religion as a result of independent judgement (*Ijtihâd*), the farther he becomes from Allah, because innovation (*Bid'ah*) removes him from Allah's path; the divine path of ﴾Those whom Allah has blessed from among the prophets, the sincerely truthful, martyrs and the righteous...﴿[10] unto the path of ﴾... those with whom Allah is angry and those who have gone astray﴿[11].

=among Jews or that a woman's hair be covered while reading the Qur'an. However, the Prophet did not order that it be done nor recommend it but merely followed the customs of his people during that time.

[9] Such is the case of the celebration of the Prophet's birthday (*'Eid Milâd an-Nabi*) which probably began among ignorant Muslims trying to outdo or at least compete with the Christians' celebrations of Christmas. *Meelâd* celebrations are a form of innovation (*Bid'ah*) in religion which has been forbidden by the Prophet (Blessings and peace be upon him) who said: "Whoever innovates in this affair of ours (i.e. Islam) something which does not belong to it will be rejected." [Reported by 'Â'ishah and collected by Bukhari and Muslim. *Ṣaḥeeḥ al-Bukhari*, (Arabic-English), vol. 3, p. 535, hadith no. 861.]

[10] Quoted from *(Qur'an 4: 69).*

[11] Quoted from *(Qur'an 1: 7).*

Ibn Taymiyah mentioned the following[12] historical incident concerning al-Ḥallâj[13] and a group of his followers: "Some of them requested some sweets from al-Ḥallâj, so he got up and went to a spot a short distance away, then returned with a plateful of sweets. It was later discovered that it had been stolen from a candy shop in Yemen and carried by a devil to that area." Ibn Taymiyah went on to say, "Incidents similar to this have happened to others who, like al-Ḥallâj, also achieved the pinnacle of satanic states,

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[12] This begins a segment from vol. 35 of Ibn Taymiyah's compendium, *Majmoo' al-Fatâwa*.

[13] Al-Husayn ibn Mansoor al-Ḥallâj (858-922 C.E.) studied under the eminent *Sufi* teachers of his time (Tustaree, 'Amr Makki and Junayd) then broke with them and went out into the world to preach asceticism and mysticism in Khurasan, Ahwaz, Fars, India (Gujrat) and Turkistan. On his return to Baghdad from Makkah in 908 C.E., many were attracted by his teachings, and disciples rapidly gathered around him. He taught that the five pillars of Islam may be replaced by other works. He also taught about the existence of an uncreated Divine spirit (*Rooḥ Nâtiqah*) which becomes united with the created spirit of the ascetic through desire of and submission to suffering. In his teachings the Saint (*Wali*) became the living and personal witness of God. [H.A.R. Gibb and J. H. Kramers, *Encyclopedia of Islam*, (Ithaca, New York: Cornell University Press, 1st. ed., 1953.), Pp. 127-128]. Consequently he stated in his book:
"If you do not recognize God, at least recognize His sign, I am the creative truth (*Ana al-Ḥaqq*), because through the truth, I am eternal truth. My friends and teachers are *Iblees* and Pharaoh. *Iblees* was threatened with Hell-fire, yet, he did not recant. Pharaoh was drowned in the sea, yet he did not recant, for he would not acknowledge anything between him and God (i.e. Ḥallâj felt that *Iblees'* refusal to prostrate to Adam and Pharaoh's statement, 'I am your Lord, most high', were correct!). And, I, though, I am killed and crucified and though my hands and feet are cut off; I do not recant." [*Kitâb at-Tawâseen*, (ed. Massignon, Paris, 1913). vi, 32]
The leading scholars from all the orthodox schools of Islamic law as well as the leading Shi'ite scholars and some of his former *Sufi* teachers declared him a heretic and he was subsequently executed due to his refusal to retract his claim to be the personification of God on earth.

and we know of quite a few such people in our time as well as other times. For instance, there is a person presently residing in Damascus whom the devil used to carry from the Sâliheeyah mountain to villages around Damascus. He would appear out of the air and enter the windows of houses in which people were gathered to witness his 'miraculous entrance.' Ibn Taymiyah also quoted another mystic master who admitted that he used to fornicate with women and sodomize young boys. The former mystic master said, "A black dog with two white spots between his eyes would come to me and say, 'Verily such and such a person has made an oath by you and he will come to you tomorrow to inform you about it. I have already fulfilled his need for your sake.'[14] The person would then come to him the next day and the *Sufi* master would reveal the details of his oath to him and how it was fulfilled. The *Sufi* master went on to say, 'I used to walk about the city and a black pole with a light on top of it would lead the way.' "

Ibn Taymiyah said, "When the *Sufi* master repented and began to pray, fast, and avoid the forbidden, the black dog went away." He also narrated the following about another mystic master who had the aid of devils whom he would despatch to possess people: "When the family of the possessed would come to him seeking a cure, he would send a message to his demon companion and they would leave the possessed persons, as a result, the Shaykh would be given many dirhams for his services. Sometimes the Jinn would bring him dirhams and food which

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[14] When questioned during his trial, the infamous New York City mass murderer of the seventies, "Son of Sam", claimed that a dog used to come in the backyard of his house and tell him to kill his victims. It was assumed by the court and his psychiatrists that he was mentally deranged and the dog a figment of his imagination.

they stole from people, so much so that the Shaykh would request dates from his devils and they would take them from beehives in which some people had hidden their dates. When the beehive owners would look of their dates they would find them gone."

About yet another mystic, Ibn Taymiyah relates, "There was a Shaykh knowledgeable in the religious sciences and Qur'anic recitation to whom the devils came and eventually managed to seduce. They told him that *Ṣalâh* was no longer required of him and that they would bring him whatever he wished. As soon as he complied with their wishes, they began to bring him a variety of sweets and fruit. This continued until he was advised to repent by some scholars that he visited who were firmly following the Sunnah. He subsequently repented and repaid the owners of the sweets for what he ate while under the influence of the Jinn." He then went on to say, "Many of those who call on Shaykhs in time of need saying, 'O' master so and so, or Shaykh so and so, fulfill my need' have seen an image of the Shaykh saying, 'I will fulfill your need and put your heart at ease,' then it fulfils their needs or repels their enemies. In such cases it is a devil taking the Shaykh's form when they committed *Shirk* by associating partners with Allah and calling on others besides Him." Ibn Taymiyah then went on to enumerate similar instances involving himself saying, "I know of many such incidences even among a group of my Companions who called on me in times when they were struck by calamities. One was afraid of the Romans and another afraid of the Tartars. Both of them mentioned that when they called out to me, they saw me in the air and I repelled their enemies for them. I informed them that I did not hear their cries nor did I repel their enemies. It was a devil taking my appearance to seduce them when they associated partners with Allah the Almighty. Similar incidents have also happened to the

students of my contemporaries among the scholars, whereby some of their students have sought refuge in them and have seen them fulfill their needs. The scholars have also denied doing so and indicated that it was in fact the world of devils."[15]

In another book, Ibn Taymiyah said: "I know people whom the plants greet and inform them of their beneficial ingredients, however, it is, in fact, Satan who has entered the plants and spoken to them. I also know of others to whom stones and trees speak saying, 'Congratulations, O' friend of Allah' and when the people recite *Âyatul-Kursi*[16] it stops. I am acquainted with yet others who have gone bird-hunting and the sparrows addressed them saying, 'Take me so that the poor may eat me.' Such are cases of the evil Jinn possessing the birds in the same way that they possess humans and talk through them. There are others who, while in their house with the doors shut, see themselves outside without opening the doors and vice versa.[17] He may even be taken through the closed city gates and back again swiftly by the Jinn. Lights may shine on him or someone looking like his friend may call on him but, if he recites *Âyatul-Kursi* continually, it will all disappear." He also said, "Some mystics have also said that the Jinn showed them something shiny like water and glass in which images or pictures of whatever they sought information about would appear and they in turn would inform people." Ibn Taymiyah mentioned other instances and then concluded by saying, "This is so vast a topic that if I were to mention all that I knew, it would fill a very large volume."[18]

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[15] *Majmoo' al-Fatâwa*, vol. 35, Pp. 112-116.

[16] *Soorah al-Baqarah, (Qur'an 2: 255).*

[17] An interesting story from *Dancing in the Light* book is in the following page.

[18] Ibn Taymiyah, *al-Furqân Bayna Awliya ar-Raḥmân wa Awliya ash-Shayṭân*, Pp. 87, 92.

An interesting story from *Dancing in the Light*

Many of those in our times who have claimed what is known as "out-of-body experiences" or "astral-travel" have recorded in vivid detail incidences similar to these mentioned by Ibn Taymiyah. Others have met beings which claimed to be guides, guardians, spirits of their higher selves. However, the common thought which links most of these experiences is the ultimate expression of idolatry: that man is God, as was expressed by al-Ḥallâj and countless others before and after him. For example, Shirley Maclaine, a famous movie actress and one of the most popular spiritual mediums of the eighties, writes the following:

"... Chris Griscom is a very experienced acupuncturist in psychic therapy. She has administered to hundreds of patients over the years with rather amazing results. At first, I had undergone the treatments just to see what would happen. I knew I had many incarnations, which I had been told about by McPherson, Ramtha, and others of the channelled guides, but until I worked with Chris, I hadn't gotten in touch with anything I could say I had experienced myself. I had tried meditation, transcendental and otherwise, but nothing happened that I could be 'sure' of.

Along the path of my spiritual search, I felt a longing more and more to understand why I had lived before and what I could learn in this present incarnation in relation to those past lives. For me, it was as Einstein said: 'Knowledge is really nothing but experience.' I wanted the experience. Since each of us is what we are consciously aware of, I wanted to become aware of more. I was intensely curious as to what raising my consciousness might reveal of my higher unlimited self. So I had been working with Chris for some time.

Chris went into a moment of meditation as she turned into her guides. I felt a breath of a cold air pass over my body, which always accompanies the presence of a spiritual guide in a room I laid on the table while Chris went into her meditation, tuning into her guides. The cool wafts of air passed over and around my body again. Soon she brought the needles to the table and proceeded to insert them. 'They say we're going to use some new points today,' she said, 'as well as the points from yesterday.' She inserted the needles into the Third Eye (again the resistance), the shoulder points, the ear points, and the chest points. Along with that, she inserted a needle in my stomach, just below the navel. I breathed deeply into the center of myself as though I were getting my psychic balance. Then a picture swam into my mind, at first diffused, but then very clear. It was absolutely astonishing. I saw the form of a very tall, overpoweringly confident, almost androgynous human being. A graceful, folded, cream-coloured garment flowed over a figure seven feet tall, with long arms resting calmly at its side. Even longer fingers extended from the arms. The energy of the form seemed more masculine than feminine to me. The skin of the being was ruddy and its hair was long to the shoulders and auburn coloured. The face had high cheekbones and a straight, chiselled nose. The eyes were deep, deep blue and the expression was supremely kind, yet strong. It raised its arms in out-stretched welcome. 'Who are you?' I asked, hardly daring to hear what it would say, nor what to make of this kind of dimensional experience. The being smiled at me and embraced me! 'I am your higher unlimited self,' it said. 'Chris,' I said loudly, 'is this crazy? I think I'm seeing my higher self. Could this really be happening?' 'Of course,' she said, 'This is not crazy. This is what it's all about. This is what you've been looking for. Your auric field is spinning every colour of the rainbow. It's a

celebration.'

'O', my goodness,' I heard myself say stupidly to it. 'Are you really there?'

It smiled again.

'Yes,' it said, 'I have always been here. I've been here with you since the beginning of time. I am never away from you. I am you. I am your unlimited soul. I am the unlimited you that guides and teaches you through each incarnation.'

The image of the being, whom I will refer to from here on as higher self or H.S. stood calm and centred. I had the impression that it wouldn't assert itself unless I motivated it to do so. I looked out the window at a tree outside. It was swaying in the breeze.

'Listen,' I said, 'If I asked you to help me stop the movement of a tree, could we do it?'

'Try me,' said H.S.

'Okay,' I said. 'That tree outside. Let's stop it from swaying.'

'Very well,' said H.S. 'Feel my power become your power. Know that together we can accomplish anything.'

I turned in to this energy of my image of higher self and melded with it.

'Now,' it said, 'ask the tree for permission to control its movement.'

'The tree,' directed H.S.

'Okay,' I answered. I looked out the window and from my solar plexus, where my heart feelings lay, I asked if it was all right for me to stop its swaying branches. An interesting thing happened. I

felt the tree not only give me a 'yes,' but also communicate that it would stop itself in harmony with my desire.

I watched through the window. I could see H.S. even though I had shifted the direction of my eyes. H.S. lifted its arms outstretched towards the tree. The tree continued to sway in the breeze. Then as if on cue the tree stopped swaying — completely ceased its movement. It was incredible. The tree literally stood stock-still. Several birds landed lightly on its branches and looked in at me through the window from the outside.

Of course it could all have been an accident. But as I had already learned, there was no such thing. All energy moves in relation to the laws of cause and effect.

I looked up at H.S. in my mind. The arms came down gently. 'You see?' it said. 'You did that. You can use your energy for anything. But you need to recognize me in order to do it.'

I felt confused and exalted at the same time. I had so many questions, yet they all came down to one.

'Then what is the difference between you and God?' I asked.

'None,' it said, 'I am God, because all energy is plugged in to the same source. We are each aspects of that source. We are all part of God. We are all individualized reflections of the God source, God is us and we are God.'

'And you are me.'

'Precisely.'

'Then how did we get separated? Why are we not all one great unified energy.'

'Basically, we are. But individual souls became separated from the higher vibration in the process of creating various life forms. Seduced by the beauty of their own creations they became entrapped in the physical, losing their connection with Divine Light. The panic was so severe that it created a battlefield known to you now as good and evil. Karma, that is, cause and effect, came into being as a path, a means, a method, to eventually eliminate the artificial concepts of good and evil. Eventually, too, souls lodged in evolved primates that later became Homo sapiens. Reincarnation is as necessary to Karma as Karma is to reincarnation. This is the process which allows each soul to experience every human condition as the path back to full spirituality and eventual reuniting with the God force.'

'Peace on the inside comes from understanding that we are all God.'

'You will each have to deal with your own inner selves,' it said, 'Your inner selves in relation to knowing that you are God. However, the discrepancy comes in your not understanding that every other person is God also.'

'But down here we believe that people are people, and God is God, as though we are separate from God. I mean, almost everybody believes that.'

'Precisely what is causing the problem,' said H.S. 'You will continue to be separate from each other until you understand that each of you is the God source. Which is another way of saying that you are One. You are having problems with this principle because your spiritual development is not advanced enough. You each need to become masters of your own souls, which is to say, the realization of yourselves as God.'

'Each soul has its own God. You must never worship anyone or anything other than self. For you are God. To love self is to love God.'

'The soul of mankind is responsible for its own destiny. We are our own creator. We, as souls, evolved life, working within the cosmic laws of the God-spirit.

With the quickening of your soul, understanding will become more and more clear. Remain in flow with me, for in doing so you help yourself and God. All happens for the purposeful good. Remember, where there is no resistance, there is no harm. Resistance creates conflict. It causes the energy flow to turn back on itself. What you have just recognized and connected with is the tapestry of interwoven energy which was blocked from its original source. Do you know the meaning of evil?'

I couldn't even think, much less answer.

H.S. went on. 'Evil is nothing but energy flowing backward rather than forward. Spell your 'live' backward and you have evil. The etymology of words is not accidental. All life is a question of energy.'

I stopped crying. I'd never heard evil defined in this way before.

'You are the energy flow,' H.S. was saying. 'If you allow any resistance to the flow of energy, you create polarity. Polarity creates conflict. Conflict creates disaster, which is the nearly complete disassociation from the astral, God source. You have just understood that. Open your resistance. Allow your energy to flow back to the God source. You will be protected because you will be aligned with me and I am part of God.' "[19]

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[19] *Dancing in the Light,* (New York: Bantam Books, 1985), Pp. 311-360.

Chapter Four[1]

Exorcism

The fundamental principle on the basis of which this subject (exorcism) should be understood is that it may be permissible, recommended, or even compulsory to defend or aid one who is possessed, because helping the oppressed is a duty according to one's ability. In both *Ṣaḥeeḥ al-Bukhari* and *Ṣaḥeeḥ Muslim* there is a narration in which the Prophet's Companion al-Barrâ' ibn 'Âzib (ﷺ) said, "Allah's Messenger commanded us to do seven things and prohibited us from doing seven. He enjoined on us: visiting the sick, following funeral processions, wishing well for one who sneezes, fulfilling oaths, helping the oppressed, responding to invitations, and spreading greetings of peace. He forbade the wearing of gold rings,[2] drinking from silver vessels, using silk brocade saddle blankets, wearing silk blend clothes, silk

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[1] This chapter is actually a response to a long question, the text of which along with a condensed reply is mentioned in ash-Shibli's *Aḥkâm al-Jânn* (Beirut: *Dâr Ibn Zaydoon*, 1st ed., 1985), chapter 53, Pp. 147-148. A summary of the question is: "Is aiding a possessed person by way of prayers and Islamic incantations allowable even if it leads to the destruction of a group of Jinns, and is the reliance on astrology and other forms of sorcery and the use of their preparations against the evil Jinns permissible?"

[2] The majority of scholars hold that this prohibition is only for males based on a narration reported by 'Ali in which he said that the Prophet took some silk=

clothes, velvet and silk brocade."[3] In the *Saheeh* collections on the authority of Anas it is reported that Allah's Messenger (ﷺ) said: "Help your brother whether he is the oppressor or the oppressed. Anas asked, 'O' Messenger of Allah! I would help him if he is oppressed, but how can I help him when he is the oppressor?' He replied, 'By preventing him from oppression you are helping him.' "[4]

=in his right hand and gold in his left and said, "These two are prohibited to the male members of my nation." [Collected by Abu Dawood, Nasâ'i and Aḥmad. See *Sunan Abi Dawood*, (English Trans.), vol. 3, p. 1133, hadith no. 4046]. It should be noted, however, that a minority of scholars have held that gold rings, bangles and necklaces are also *Ḥarâm* for women based on other statements of the Prophet. For example, Thawbân said, "Bint Hubayrah came to see the Prophet wearing large gold rings on her fingers. The Prophet began hitting her hand with a small stick saying, 'Would it please you for Allah to put rings of fire on your hand?' So she went to Fâṭimah to plead her case. When I went with the Prophet to see Fâṭimah, she took a gold chain from around her neck, held it in her hand and said, 'Abul-Ḥasan (i.e. her husband 'Ali) has given me this.' The Prophet then said, 'O' Fâṭimah, would you be pleased if the people said that Fâṭimah, daughter of Muhammad, has a chain of fire on her hand?' He then left her without sitting. She took the chain, sold it and brought the freedom of a number of slaves. When the news reached the Prophet he said, 'All praise is Allah's who saved Fâṭimah from the fire'." (Collected by Nasâ'i, Aḥmad, Ṭabarâni and rated *ṣaheeḥ* — authentic) by al-Ḥâkim, al-Mundhiri and Shaykh al-Albâni (Muhammad Nâṣiruddin al-Albâni, *Adab az-Zafâf*, (Beirut: *al-Maktab al Islâmi*, 3rd ed., 1399 A.H., p. 139, ftn. 2). 'Â'ishah also reported that once the Prophet saw two plaited gold bracelets on her wrist and said, "Cast them off and replace them with two silver bracelets which you may dye yellow with safron." (Collected by Nasâ'i and rated *ṣaheeḥ* by Shaykh al-Albâni (*Adab az-Zafâf*, p. 141, ftn. 1). Ibn 'Asâkir narrated that Muhammad ibn Seerin heard the Prophet's Companion, Abu Hurayrah, tell his daughter, "Do not wear gold, for I fear the fire for you." (*Adab az-Zafâf*, p. 149, ftn.).

[3] *Ṣaheeḥ al-Bukhari* (Arabic-English), vol. 8, p. 156, hadith no. 241, and *Ṣaheeḥ Muslim*, (English Trans.), vol. 3, p. 1139, hadith no. 5129.

[4] *Ṣaheeḥ al-Bukhari* (Arabic-English), vol. 3, p. 373, hadith no. 624, and=

In (exorcism) there is also alleviation of grief and suffering of the oppressed. Allah's Messenger is reported by Abu Hurayrah in *Ṣaḥeeḥ Muslim* to have said: "Whoever relieves a believer of one of the tragedies of this life, Allah will relieve him of one of the calamities of the Day of Resurrection. And whoever goes easy on one in a state of difficulty, Allah will go easy on him in both this life and the next. Furthermore, whoever conceals (the faults of) a Muslim, Allah will conceal his faults in this life and the next. Allah will help His servant as long as the servant helps his brother."[5] Jâbir is also reported in *Ṣaḥeeḥ Muslim* to have said that when Allah's Messenger (ﷺ) was asked about incantations, he replied, "Whoever among you is able to help his brother should do so."[6]

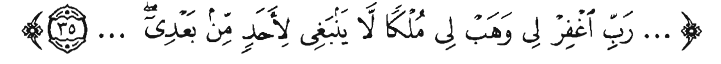
However, help should be justly rendered according to the method prescribed by Allah and His Messenger. For example, Islamically based prayers, words and phrases should only be used in the way they were used by the Prophet (ﷺ) and his Companions. When commanding the Jinn to righteousness and prohibiting it from evil, it should be done in the same way that man is ordered and forbidden. Whatever is allowable in the case of humans is also allowable in the case of Jinns. For example, repelling Jinns might require scolding, threatening and even evoking God's curse. In a narration from Abu ad-Dardâ' in *Ṣaḥeeḥ Muslim* he said: "Allah's Messenger stood up (in prayer) and we heard him say, 'I seek refuge in Allah from you.' Then he

=*Ṣaḥeeḥ Muslim* (English Trans.), vol 4, p. 1367, hadith no. 6254.

[5] *Ṣaḥeeḥ Muslim*, (English Trans.), vol. 4, p. 1366, hadith no. 6250.

[6] *Ṣaḥeeḥ Muslim*, (English Trans.), vol. 3, p. 1197, hadith no. 5456. This prophetic statement is also collected by Bukhari from Jâbir and by Ibn Ḥibbân from 'Umar.

said thrice, 'I curse you by Allah's curse.' And he reached out his hand as if he were catching something. When he finished praying, we asked him, 'O' Messenger of Allah! We heard you say something in your *Ṣalâh* which we have never heard you say before and we saw you stretch your arm out.' He said, 'Verily, Allah's enemy, *Iblees* brought a fiery torch and tried to thrust it in my face, so I said three times, 'I seek refuge in Allah from you.' Then I said thrice, 'I curse you by Allah's perfect curse.' But he did not back off, so I caught a hold of him, and — by Allah — if it were not for our brother Sulaymân's prayer,[7] he would have been tied up for the children of Madeenah to play with.' "[8] This hadith provides the foundation for the practises of seeking refuge in Allah from the Jinn and cursing them by Allah's curse. In both *Ṣaḥeeḥ al-Bukhari* and *Ṣaḥeeḥ Muslim*, Abu Hurayrah (ﷺ) reported that the Prophet (ﷺ) said: "Verily the devil appeared before me and launched an attack on me in order to break my *Ṣalâh*, but Allah gave me mastery over him and I choked him. I intended to tie him to a post until the morning so you could see him, but I remembered my brother Sulaymân's prayer,



(سورة صٓ: ٣٥)

﴾... My Lord forgive me and grant me sovereignty not allowed to anyone after me...﴿ *(Qur'an 38: 35)*

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[7] Prophet Solomon (Sulaymân) asked Allah for a unique miracle; a special favour to him alone. Consequently, Allah gave Prophet Solomon control over the animals, the Jinn and many forces of nature as his unique miracle. Proving to the people of his time that he was a prophet of God. See *Soorah Ṣâd, (Qur'an 38: 36-38).*

[8] *Ṣaḥeeḥ Muslim*, (English Trans.), vol. 1, Pp. 273-274, hadith no. 1106.

So Allah sent him (the devil) back in vain."[9] This hadith agrees with the previous narration and explains certain aspects of it. The Prophet (ﷺ) reached out his hand physically repel the devil's assault by choking him. This was sufficient to ward off his attack and Allah sent him back disgraced. As for the added information with regard to binding the devil to the post, such an act would have been the conduct of a sovereign and sovereignty over the Jinn was given only to Prophet Sulaymân (ﷺ). Our Prophet's conduct with the Jinn was the same as his conduct with humans; that of a servant of God and a messenger. His ability to command them to worship Allah and order them to obey Him was not due to any special sovereignty which he held over them.[10] He was a slave of God and one of His messengers who was sent with a book of revelation, while Sulaymân was a prophet of God and a king. The office of slave-messenger is more honourable than that of prophet-king, just as the believers foremost in faith and nearest to God (*aṣ-Ṣâbiqoon*, and *al-Muqarraboon*)[11] are superior to the righteous Companions of the right hand[12] in general.[13] An-Nasâ'i

[9] *Ṣaḥeeḥ Muslim* (English Trans.), vol. 1, p. 273, hadith no. 1104 and *Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 1, p. 268, hadith no. 75.

[10] On the other hand Prophet Sulaymân's relationship with the Jinn was that of a master in relationship to his slave. Allah gave him mastery over the evil Jinn. ﴾Then We subjected the wind to his power, to flow gently by his order wherever he wished, and also the evil Jinns, every builder and diver as well as those bound together in chains.﴿ *(Qur'an 38: 36-38).*

[11] *Soorah al-Waqi'ah, (Qur'an 56: 10-11).*
﴾And those [*Ṣâbiqoon*] foremost [in faith] will be foremost in the Hereafter. These will be [*al-Muqarraboon*] the ones nearest to God.﴿

[12] Ibid., *(Qur'an 56: 8, 27-28)*
﴾The companions of the right hand, who will be the companions of the right hand? They will be among lote-trees without thorns...﴿

[13] This explanation of Ibn Taymiyah's was to clarify the question which may arise with regard to Prophet Solomon's apparent superiority over the final=

has a narration[14] (according to the conditions set by Bukhari) on the authority of 'Â'ishah (ﷺ) that, while the Prophet (ﷺ) was praying, Satan came to him and (the Prophet) grabbed him, wrestled him to the ground and choked him. The Prophet (ﷺ) said, "(I choked him) until I felt the coldness of his tongue on my hand. And if it were not for Sulaymân's prayer, he would have been tied up so the people could see him." Aḥmad and Abu Dawood also reported this incident on the authority of the Companion, Abu Sa'eed. In their narration the Prophet (ﷺ) said, "I grabbed him with my hands and continued to strangle him until I felt the coldness of his spittle between these two fingers of mine; the thumb and the one next to it."[15] Since the Prophet (ﷺ) did this during *Ṣalâh* (formal prayer), it has become one of the proofs used by scholars to allow similar movements during *Ṣalâh*, like preventing one who seeks to walk directly in front of one who is praying[16], killing scorpions and snakes, and *Ṣalâh* while sword-fighting.

=Prophet Muhammad (Blessings and peace be upon him) due to his unique miraculous powers not given to any prophet after him.

[14] In his hadith collection called *Sunan an-Nasâ'i*.

[15] Collected by Aḥmad in his *Musnad*, vol. 3, p. 82. Actually Abu Dawood's narration has the same chain of narrators as that of Nasâ'i but the text is different and Aḥmad collected only a segment of Abu Dawood's narration.

[16] Abu Ṣâliḥ as-Sammân reported: "I narrate to you what I heard and saw Abu Sa'eed al-Khudri (may Allah be pleased with him) say and do. One Friday, I was with Abu Sa'eed while he was praying towards a partition (*Sutrah*) and a young man from the *Mu'ait* clan tried to pass directly in front of him. He turned him back by pushing his chest. (The young man) looked about, but, finding no other way to pass except in front of Abu Sa'eed, he tried again to pass. (Abu Sa'eed) turned him away by pushing him more forcefully in the chest than the first time. The youth got up and began a scuffle with Abu Sa'eed, and people gathered around. The youth left and went to Marwân and complained about what happened. When Abu Sa'eed came to Marwân he=

Muslim scholars have differed over whether Satanic Jinns break *Ṣalâh* if they pass in front of one in prayer. They were of two opinions, both of which can be found in the *Madh-hab*[17] of Aḥmad as mentioned by Ibn Ḥâmid and others.

One of the opinions is that it breaks *Ṣalâh* based on the previously mentioned hadith and the Prophet's explanation of his statement that the passage of a black dog breaks *Ṣalâh*. He is reported to have said, "The black dog is a devil."[18] The reason that he gave for it breaking the *Ṣalâh* is that it is an evil Jinn and it is as the Messenger of Allah (ﷺ) says, "For the black dog is the devil among dogs and Jinns take its form often, as well as that of black cats,[19] because black rallies satanic forces more readily than

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=asked, "What has happened between you and the son of your brother that he came to complain against you?" Abu Sa'eed replied, "I heard the Messenger of Allah (Blessings and peace be upon him) say, 'When any one of you prays facing a *Sutrah* and someone tries to pass directly in front of him, he should be repelled. If he refuses, he should be fought, for he is a devil." [*Ṣaḥeeḥ al-Bukhari* (Arabic English), vol. 1, p. 290, hadith no. 488 and *Ṣaḥeeḥ Muslim* (English Trans), vol. 1, Pp. 260-261, hadith no. 1024].

[17] One of the four existing schools of legal thought recognized by Orthodox Muslims. In this case it is known as the Hanbalite school (*al-Madh-hab al-Ḥanbali*) named after its founder Aḥmad ibn Ḥanbal (778-855 C.E.).

[18] A portion of a hadith reported on the authority of Abu Dharr (may Allah be pleased with him) in the six *Ṣaḥeeḥ* (authentic) books of hadiths with the exception of *Ṣaḥeeḥ al-Bukhari*. The whole text is as follows: Abu Dharr reported: The Messenger of Allah (Blessings and peace be upon him) said: "When any one of you stands for prayer it should be towards something that shields him equivalent (in height) to the back of a saddle, otherwise his prayer will be broken by the passing of a donkey, a woman, a black dog." I asked, "O' Abu Dharr, what is the difference between a black dog, a red dog and tan-coloured dog?" He replied, "O' son of my brother, I also asked Allah's Messenger as you are asking me, and he said, 'The black dog is a devil.'" [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 1 Pp. 261-262, hadith no. 1032].

[19] In a narration collected by 'Abdur-Razzâq of Abu Hurayrah's previously=

any other colour[20] and it contains the power of heat.[21] If one afflicted gets well as a result of prayer, the mention of God, commanding the Jinn to do good and prohibiting them from evil, scolding them, shaming them, evoking curses on them and other such practises, and in doing so a group of the Jinn get sick or die, they are at fault for having oppressed themselves, as long as the one performing the exorcism does not overstep the Islamically defined limits in dealing with them. Many exorcists who use amulets command the Jinn to execute other Jinns whose lives it is not permissible to take, or they may imprison one who does not need to be detained. Consequently, the Jinn may attack and kill them, or cause them, their wives, their children or their animals to become sick.

As for those who follow the path of justice enjoined by Allah and His Messenger in repelling Jinn assaults, the Jinn will not wrong them because such an exorcist is obedient to Allah and His apostle in helping the oppressed and aiding the distressed. Comforting the troubled in an Islamic way, free from idolatry

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=mentioned hadith, the Prophet (Blessings and peace be upon him) is reported to have said, "He (Satan) appeared before me in the form of a cat." (*Fatḥ al Bâri*, vol. 1 p. 555).

[20] It is under the cover of darkness that the forces of evil often operate. Hence, Allah tells us to seek refuge in Him from the darkness of night when it falls, *Soorah al-Falaq — (Qur'an 113: 3)*. Jâbir ibn 'Abdullah reported that the Prophet (Blessings and peace be upon him) said: "When the darkness of the night or evening comes, keep your children indoors, for Satan is all about at that time..." [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, p. 1113, hadith no. 4998]

[21] It has been observed from ancient times that the colour black retains heat more than any other colour. Since the jinn are created from fire, Ibn Taymiyah here surmises that it is because of this quality of heat retention that the Jinn favour the colour black.

(*Shirk*) and evil, does not bring harm from the Jinn, either due to their knowledge that it is just or as a result of their inability to do so. If the possessing demon is an *'Ifreet*[22] among Jinns and the exorcist is weak, it could harm him. Consequently, he should shield himself by the recitation of prayers seeking refuge in Allah,[23] the *Mu'awadhatân* (two means of seeking refuge),[24]

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[22] Powerful Jinns were called *'Ifreet*. This term is used in the Qur'an: ﴿An *'Ifreet* among the Jinn said, 'I will bring it to you before you can get up from your place. Surely, I am strong and trustworthy for it.'﴾ *(Qur'an 27: 39)*

[23] The most basic form is: " أعوذ بالله من الشيطان الرجيم *A'oodhubillâhi minash-Shayṭânir-Rajeem* — I seek refuge in Allah from the accursed Satan." Allah ordered that it be recited prior to reading the Qur'an (*Soorah an-Nahl* 16: 98). Before the recitation of the opening chapter of the Qur'an during formal prayer, the Prophet is reported to have said, "*A'oodhu billâhi minash-Shayṭânir-Rajeem min Hamzihi wa nafkhihi wa naſathih* (I seek refuge in Allah from the accursed Satan's touch, pride and poetry)." [Collected by Abu Dawood, (*Sunan Abi Dawood* (English Trans.), vol. 1, p. 196, hadith no. 763], Ibn Mâjah, ad-Darâquṭni and al-Ḥâkim, and rated *ṣaḥeeḥ* (authentic) by Ibn Ḥibbân and adh-Dhahabi, and by Shaykh al-Albâni in *Irwâ al-Ghaleel*, hadith no. 342.

[24] The *Mu'awwadhatân* (two means of seeking refuge) are the last two chapters of the Qur'an: *Soorah al-Falaq* (113) and *Soorah an-Nâs* (114), the texts of which are as follows:

Soorah al-Falaq (The Dawn)

﴿Say: I seek refuge in the Lord of the Dawn, from the evil which He has created, from the evil of the night when it falls, from the evil of sorceresses who blow on knots, and from the evil of the envier when he is envious.﴾

Soorah an-Nâs (Mankind)

﴿Say: I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the slinking whisperer, who whispers in the hearts of men, from among the Jinn and mankind.﴾

With regard to the recitation of the *Mu'awwadhatân*, the Prophet's Companion Abu Sa'eed said: "Allah's Messenger used to seek refuge from the Jinn and the evil eye until the *Mu'awwadhtân* were revealed. When they were revealed, he used them and left all else besides them." (Collected by Tirmidhi who=

Âyatul-Kursi[25]; by making *Ṣalâh* (formal prayer) and supplications and other similar things which strengthen faith and put aside sins by which the evil Jinn may gain control over him. Such a person is a soldier of Allah (*Mujâhid fee Sabeelillâh*) and exorcism is among the greatest forms of Jihad, so he should beware not to help his enemy to overcome him by his own sins. If the circumstance is beyond his ability,

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ... ﴿٢٨٦﴾﴾ (سورة البَقَرَة: ٢٨٦)

﴾Allah does not burden a soul beyond its capacity...﴿

(Qur'an 2: 286),

— so he should not expose himself to tribulation by taking on what he is unable to handle.

=declared it *ḥasan ghareeb*. Shaykh al-Albâni declared it *ṣaḥeeḥ* in *Ṣaḥeeḥ al-Jâmi'*, vol. 4. p. 255).

[25] *Âyatul-Kursi* (verse of the Foot-stool) is in *Soorah al-Baqarah (Qur'an 2: 255)* which the Prophet (Blessings and peace be upon him) dubbed the greatest verse of the Qur'an relative to man. The Companion, Ubayy ibn Ka'b said: "Allah's Messenger asked, 'O' Abu al-Mundhir, do you know which verse of Allah's book is greatest relative to you?' I replied, 'Allah and His apostle know best.' He asked again, 'Abu al-Mundhir, do you know which verse of Allah's book is greatest relative to you?' I said, 'Allah, there is no god but He, the Living, the Eternal.' Thereupon he patted my chest and said, 'May knowledge always be pleasant for you, O' Abu al-Mundhir!'" [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 2, p. 387, hadith no. 1768]. The full text of verse 255 is as follows.

﴾Allah, there is no God but He, the Living, the Eternal. Neither slumber nor sleep overtakes Him. All that is in the heavens and earth belong to Him. Who can intercede [on behalf of others] to Him except by His permission? He knows what is in front of them and what is behind them. They will not grasp any of His knowledge except what He wills. His foot-stool extends over the heavens and earth, and He is not made tired by governing them [heavens and earth]. He is the transcendent, the magnificent.﴿ *(Qur'an 2: 255)*

Among the greatest weapons which may be used to exorcise the Jinn is *Âyatul-Kursi*, as confirmed in *Ṣaḥeeḥ al-Bukhari* in a narration from Abu Hurayrah (ﷺ) who said: "Allah's Messenger (ﷺ) put me in charge of the Zakah (charity) of Ramaḍân.[26] While I was doing so, someone came and began to rummage around in the food so I caught a hold of him. I said, 'By Allah I am going to take you to Allah's Messenger!' The man implored, 'Verily I am poor and I have dependents. I am in great need.' So I let him go. The next morning, the Prophet asked, 'O' Abu Hurayrah, what did your captive do last night?' I said, 'He complained, of being in great need and of having a family so I let him go.' The Prophet replied, 'Surely he lied to you and he will return.' Since I knew that he was going to return, I laid in wait for him. When he returned and began to dig about in the food, I grabbed him and said, 'I am definitely going to take you to Allah's Messenger.' He pleaded, 'Let me go! Verily I'm poor and I do have a family. I won't return.' So I had mercy on him and let him go. The next morning Allah's Messenger asked, 'O' Abu Hurayrah what did your captive do last night?' I said that he complained of being in great need and of having a family so I let him go. The Prophet replied, 'Surely he lied to you and he will return.' So I waited for him and grabbed him when he began to scatter the food around. I said, 'By Allah, I will take you to Allah's Messenger. This is the third time, and you promised you would not return. Yet you came back anyway!' He said, 'Let me give you some words by which Allah will benefit you.' I said, 'What are they?' He replied, 'Whenever you go to bed, recite *Âyatul-Kursi*

[26] Compulsory charity given in the form of food stuff at the end of the annual month of fasting, Ramaḍân (the ninth month of the lunar calendar) and distributed among the poorest members of society.

from beginning to end. If you do so, a guardian from Allah will remain with you and Satan will not come near you until the morning.' I then let him go. The next morning Allah's Messenger asked, 'What did your captive do last night?' I said that he claimed that he would teach me some words by which Allah would benefit me, so I let him go. When the Prophet asked what they were, I told him that they were saying *Ayat-Kursi* before going to bed. I also told him that he said that a guardian from Allah would remain with me and Satan would not come near me until I awoke in the morning. The Prophet said, 'Surely he has told the truth, though he is a compulsive liar. O' Abu Hurayrah! Do you know who you have been speaking to these past three nights?' I replied, 'No,' and he said, 'That was an evil Jinn.' "[27]

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[27] *Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 6, p. 491, hadith no. 530.

Note: This hadith and others like it are used as proof that devils may take a variety of forms which humans may see and converse with. Al-Bayhaqi narrated in his book *Manâqib ash-Shafi'i* (*The Virtues of the Imam ash-Shafi'i*) from ash-Shafi'i's student ar-Rabee' that ash-Shafi'i said, "We will invalidate the witness of anyone who claims to have seen the Jinn, unless he is a prophet." Ibn Ḥajar commented on this quotation saying, "This statement should be taken to refer to one who claims to have seen them in the form in which they were created. One who claims to have seen them in their adopted animals shapes and forms, should not be discredited due to the many reports with regard to their taking visible form." (*Fatḥ al-Bâri*, vol. 6, p. 344). Ash-Shafi'i supported his ruling with the Qur'anic verse, ﴾Verily he [Satan] and his tribe see you from a location where you cannot see them.﴿ *(Qur'an 7: 27)*. Ibn Ḥajar commented, "The Almighty's statement ﴾Verily he and his tribe see you...﴿ specifically refers to when they are in the form in which they were created." (*Fatḥ al-Bâri*, vol. 4, p. 488).

An incident similar to that of Abu Hurayrah also happened to another of the Prophet's Companion Mu'âdh ibn Jabal (may Allah be pleased with him). That incident has been collected by aṭ-Ṭabarâni and Abu Bakr ar-Rooyani. In Mu'âdh's narration the devil added, "and the closing verses of *Soorah al-Baqarah*: =

Besides that, the countless many who have experience in this field unanimously confirm the incredible effectiveness of this

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=﴾The messenger believes in what has been revealed to him from his Lord as do the believers. All believe in Allah, His angels, His Books, and His messengers [saying], 'We make no distinction between one and another of His messengers.' And they say, 'We hear and obey, and seek Your forgiveness. Our Lord, to You is the end of all journeys.' Allah does not burden a soul beyond its capacity. It gets every good which it earns and suffers for every ill it earns. [Pray]: 'Our Lord, do not condemn us if we forget or fall into error. Do not give us burdens like what you gave to those before us. Our Lord, do not burden us beyond our capacity. Blot out sins, grant us forgiveness, and have mercy on us. You are our Guardian, so help us against the disbelieving people.'﴿ *(Qur'an 2: 285-286).*

There is also in Mu'âdh's narration that the devil came in the form of an elephant. Ibn Ḥajar said, "It also happened to the Companion Ubayy ibn Ka'b in a narration collected by Nasâ'i, to Abu Ayyoob al-Anṣâri in a narration collected by Tirmidhi, to Abu Asyad al-Anṣâri in aṭ-Tabarâni's collection, and to Zayd ibn Thâbit in a narration collected by Ibn Abi ad-Dunyâ. However, only in Mu'âdh's narration are the circumstances similar to that of Abu Hurayrah's and they are all considered to have been separate incidents." (*Fatḥ al-Bâri*, vol. 4, p. 489). Ubayy's narration is actually narrated by Nasâ'i in *al-Yawm wa al-Laylah* as well as by Ibn Ḥibbân, al-Ḥâkim and aṭ-Tabarâni. It has in it the following addition, "In the beginning he (Satan) looked like a mature young man. I said to him, 'Give me your hand.' When he did so it was suddenly a dog's paw with dog hair on it!" In Abu Ayyoob's narration there is the following statement, "The ghouls would come and take away some of it (the Ramaḍân zakah.)" Tirmidhi classified the hadith as *ḥasan ghareeb* (unusual but authentic) and it is further authenticated by al-Ḥâkim. Abu Nu'aym also collected it on the authority of Abu Ayyoob in another chain of narration in which he mentioned that the devil was in the form of a cat which changed into an old woman. Abu Asyad's narration is similar to Abu Ayyoob's except that it had in it the following, "I will show you a verse, if read in your house, your family will not be disturbed, and if you read it over your vessels, their lids will not be removed. It is *Âyatul-Kursi.*" In Zayd ibn Thâbit's narration he asked, "What will protect us from you, he replied, '*Âyatul-Kursi.*'" In all of these narrations the Companions saw the Jinn and conversed with them.

verse in warding off the devils and breaking their spells.[28] Indeed, it is greatly effective in repelling the evil Jinns from human souls and exorcising them from the possessed as well as those prodded

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[28] There are many hadith texts which identify what man can use against the evil Jinn to repel their evil. Among such texts is the recitation of *Soorah al-Baqarah* based on a hadith collected by both Muslim and Tirmidhi, and narrated by Abu Hurayrah from the Prophet (Blessings and peace be upon him), "Do not make your houses graveyards. Verily Satan flees from a house in which *Soorah al-Baqarah* is read." [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 1, p. 337, hadith no. 1707]. Ibn Ḥibbân collected a narration from Sahl ibn Sa'd in which he reported that Allah's Messenger said, "Everything has a hump and the Qur'an's hump is *Soorah al-Baqarah*. Satan will not enter the house of whoever reads it at night for three days." He also collected a narration from an-Nu'mân ibn Basheer that Allah's Messenger said: "When the last two verses of *Soorah al-Baqarah* are read in a home for three consecutive nights, the devil will not come near it." Tirmidhi declared it *ḥasan ghareeb* while Ibn Ḥibbân authenticated it and so does Shaykh al-Albâni (*Ṣaḥeeḥ al-Jâmi'*, vol. 2, p. 123). The *Basmalah* (in the name of Allah) may also be used to ward off the Jinn according to the Prophet's statement, "Do not say, 'May Satan be degraded.' For surely he will grow until he becomes the size of a house and he will say, 'By my power I will possess him. Say instead, '*Bismillah* (in the name of Allah).' If you do that, he will shrink until he becomes the size of a fly." Collected by Aḥmad and others and declared authentic (*ṣaḥeeḥ*) by Shaykh al-Albâni (*Ṣaḥeeḥ al-Jâmi'*, vol. 6, p. 169).

Seeking refuge in Allah from Satan's touch has also been prescribed in a number of verses in the Qur'an:

﴾If Satan touches you, seek refuge in Allah, for verily He is the Hearer and Knower.﴿ *(Qur'an 41: 36)*

﴾Say: My Lord, I seek refuge in You from the prodding of Satan and I seek refuge in you my Lord from their presence.﴿ *(Qur'an 23: 97)*

The Prophet (Blessings and peace be upon him) also said of one whose face had become red with anger: "Verily, I know some words, if he said them, his anger would subside. He should say, '*A'oodhu billâhi min ash-Shayṭânir-Rajeem* (I seek refuge in Allah from the accursed Satan)." Collected by Bukhari and Muslim [*Ṣaḥeeḥ Muslim*, (English Trans.), vol. 4, p. 1377, hadith no. 6317] on the authority of Sulaymân ibn Sard. =

by devils: like tyrants, those easily enraged, the lustful and lecherous, musicians and those who ecstatically whistle and clap enraptured by their music. If this verse is sincerely recited over

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=The *Adhân* (call to prayer) and the *Iqâmah* (announcement of the prayer's commencement) have both been recommended by the Prophet as means of driving off the devils. Abu Hurayrah reported that Allah's Messenger (Blessings and peace be upon him) said, "When the *Adhân* is made Satan runs away and breaks wind to drown it out. When it is finished he returns. But when the *Iqâmah* is proclaimed, he turns back again and runs away. When it is finished he returns to distract a man, saying, 'Remember such and such; remember such and such', referring to something the man did not have on his mind. As a result, he forgets how much he has prayed." [*Ṣaḥeeḥ al-Bukhari*, (Arabic-English), vol. 1, p. 336, hadith no. 582, and also collected by Muslim, *Ṣaḥeeḥ Muslim* (English Trans.), vol. 1, p. 211, hadith no. 756]. Suhayl reported that his father sent him to the Ḥârithah clan along with someone. (On the way there), a voice called him by his name from an enclosure. When the person with him looked in the enclosure, he saw no one. On his return, he mentioned it to his father who said, "If I had known that you would meet such a situation, I would never have sent you. But, whenever you hear such a call, pronounce the *Adhân*, for I have heard Abu Hurayrah say that he heard Allah's Messenger (Blessings and peace be upon him) say: "Whenever the *Adhân* is proclaimed, Satan runs away vehemently." [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 1, p. 211, hadith no. 755].

Note: The practise of calling the *Adhân* in the new-born child's ear is authentic, based on a hadith collected by Tirmidhi and Abu Dawood from Abu Râfi' in which he said, "I saw Allah's Messenger make the *Adhân* in the ear of (his grandson) al-Ḥasan ibn 'Ali when Fâṭimah gave birth to him." [*Sunan Abi Dawood*, (English Trans.), vol. 3, p. 1415, hadith no 5086]. It has been authenticated by al-Arna'oot in *al-Adhkâr*, (p. 409) and by Shaykh al-Albâni in *Ṣaḥeeḥ Sunan at-Tirmidhi*, (Beirut: *al-Maktab al-Islâmi*, 1st ed., 1988), vol. 2, p. 93, hadith no. 1224. However, calling the *Adhân* in the child's right ear and the *Iqâmah* in its left ear is based on weak hadith collected by Ibn as-Sunni from al-Ḥusayn ibn 'Ali in which he was supposed to have quoted the Prophet as saying, "Whoever has a new-born and calls the *Adhân* in his right ear and the *Iqâmah* in his left ear, Umm as-Sibyân (epilepsy) will not harm him." Al-Arna'oot declared it *Ḍa'eef* (weak) in *al-Adhkâr*, p. 410.

There are also a number of prescribed prayers to be said on various occasions=

them, it will drive away the devils and neutralize their illusions. It will also disrupt the Satanic visions and devil-aided super-natural feats performed by humans. The evil Jinns reveal to their human allies hidden knowledge which the ignorant masses assume to be among the miracles given only to pious God-fearing saints, when in fact they are only Satanic deceptions manifest in the devils' helpers, on whom is Allah's displeasure and who have gone astray.

=which repel the devils. Among them are the following statements of the Prophet (Blessings and Peace be upon him):

"Whoever says, '*Lâ ilâh illallâh wahdahu lâ shareeka lah, lahul-mulk wa lahul-Ḥamd wa Huwa' alâ kulli shayin Qadeer* (There is no god but Allah Who is Alone without partner. The dominion and praise is His and He is able to do all things)' one hundred times per day will have a reward similar to freeing ten slaves, one hundred good deeds will be recorded for him and one hundred of his sins erased; and he will have a charm against Satan for the whole day until the night. None can do better than that except one who does it more times." Collected by Bukhari and Muslim on the authority of Abu Hurayrah [*Ṣaḥeeḥ Muslim* (English Trans)., vol. 4, p. 1415, hadith no. 6508].

"If one of you goes to his wife and says, '*Allâhumma Jannibnishshayṭâna wa Jannibish-shayṭâna mâ Razaqtani* (O' Allah, keep Satan away from me and keep Satan away from what You have bestowed on me)' and they have between them a child, Satan will not harm him nor gain control over him." Collected by Bukhari and Muslim on the authority of Ibn 'Abbâs. *Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 1, p. 105, hadith no. 143 and vol. 7, p. 74, hadith no. 94.

"If a man enters his house and remembers Allah while entering and while eating, Satan says (to his Companions), 'There is no place to pass the right and no dinner.' But if he enters without remembering Allah while entering, Satan says, 'You have caught a place to pass the night.' And if he does not mention Allah before eating, he says, 'You have caught both a place for the night and dinner.'" Narrated by Jâbir ibn 'Abdillâh and collected by Muslim, Abu Dawood and Ibn Mâjah (*Sunan Abi Dawood*, vol. 3, p. 1063, hadith no. 3756).

A tyrannical Jinn should be repelled whether it is a Muslim or a disbeliever. For, the Prophet (ﷺ) has said: "Whoever is killed defending his wealth is a martyr, whoever is killed defending his life is a martyr and whoever is killed defending his religion is a martyr."[29] If a man is oppressed, he has the right to protect his wealth even if it means taking the life of the attacker. Why then would he not defend his mind, body and soul which he surely holds more sacred? For, surely Satan corrupts and ruins the mind of one possessed and inflicts punishment on their bodies; it might even rape them. Thus, if they can only be repelled by killing them, it then becomes permissible to do so.

As for leaving one's (possessed) companion without treating him, it is the same as abandoning anyone who is oppressed.[30] Aiding the oppressed is *Farḍ Kifâyah* (a group obligation) on everyone according to his ability,[31] as the Prophet (ﷺ) is reported in *Ṣaḥeeḥ al-Bukhari* and *Ṣaḥeeḥ Muslim* to have said: "A Muslim is a brother to every another Muslim, he does not leave him in harm nor does he harm him..."[32] If he is unable to help him, or he is

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[29] Collected by Tirmidhi, Abu Dawood and Nasâ'i from Sa'eed ibn Zayd with some slight variations in the wording. [*Sunan Abi Dawood* (English Trans.), vol. 3, p. 1227, hadith no. 4754]. The first phrase of the hadith is also collected by Bukhari and Muslim on the authority of 'Abdullâh ibn 'Amr [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 1, p. 81, hadith no. 260, and *Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 3, p. 397, hadith no. 660].

[30] This paragraph is a reply to a section of the question on which this chapter is based: "Is it permissible for an exorcist to abandon a possessed person and not give him treatment?"

[31] According to Islamic law, if an individual or group of individuals does what is classified as *Farḍ Kifâyah*, the obligation is removed from the rest of the community. But, if the whole community neglects it, all are involved in sin.

[32] This hadith is narrated by 'Abdullâh ibn 'Umar and there is also another narration by Abu Hurayrah. [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 4, p. 1366, hadith no. 6219 and hadith no. 6250]

busy with something more obligatory, or someone else has gone to help the possessed individual, it is no longer obligatory on him to do so. If, on the other hand, he is the only one present who is able to help, and he is not busy with something more obligatory, it then becomes a compulsory duty to exorcise the possessed.

As regards the question: "Is (exorcism) legal in Islam?", it is in fact among the most noble deeds. It is among the deeds performed by the prophets and the righteous who have continually repelled the devils from mankind using what has been commanded by Allah and His Messenger. The Messiah did it[33]

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[33] There is only one example of expelling evil spirits (exorcism) mentioned in the Apocrypha (Tobit's expulsion of a demon), but in the New Testament exorcism by Christ and his apostles is common (cf. Mark 1:25; Acts 16:18). In the early church it become common policy to exorcise converts from pagan and Jewish backgrounds before baptism. This practise was mentioned at the Council of Carthage in 255 C.E. [J. D. Douglas, *The new International Dictionary of the Christian Church*, (Grand Rapids, Michigan: Zondervan Corporation, 1974), p. 365].

The following are some excerpts from the Gospel of Mark wherein reference is made to Prophet Jesus (may peace be upon him) exorcising possessed people:

"23. And immediately there was in their synagogue a man with an unclean spirit.
24. And he cried out, 'What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy one of God.'
25. But, Jesus rebuked him saying, 'Be silent, and come out of him!'
26. And the unclean spirit, convulsing him and crying with a loud voice, came out of him.
32. That evening at sundown they brought to him all who were sick or possessed with demons.
34. And he healed many who were sick with various diseases, and cast out many demons, and would not permit the demons to speak, because they knew him.
39. And he went throughout all Galilee, preaching in their synagogues and casting out demons." (Mark 1:23-39) =

and so did our Prophet (ﷺ). Aḥmad has collected in his *Musnad* and Abu Dawood in his *Sunan* a narration from Umm Abân from her father, al-Wâzi' that her grandfather, az-Zâri' ibn 'Amir al-'Abdi went to Allah's Messenger (ﷺ) with a son (or nephew)[34] of his who was insane. She reported that her grandfather said: "When we reached Allah's Messenger I said, 'I have with me a son (or nephew) who is insane whom I have brought for you to pray to Allah for.' He said, 'Bring him to me.' So I went to get him from the group of riding animals (among whom I had left him). I took off his travelling clothes and put on good clothes, and took him by

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"1. They came to the other side of the sea, to the country of Gerasenes.
2. And when he had come out of the boat, there met him out of the tombs a man with an unclean spirit,
3. who lived among the tombs; and no one could bind him any more, even with a chain;
4. for he had often been bound with fetters and chains, but the chains he wrenched apart, and the fetters he broke in pieces, and no one had the strength to subdue him.
5. Night and day among the tombs and on the mountains he was always crying out, and bruising himself with stones.
6. And when he saw Jesus from afar, he ran and worshipped him;
7. and crying out with a loud voice, he said, 'What have you to do with me, Jesus, son of the Most High God? I adjure you by God, do not torment me.'
8. For he had said to him, 'Come out of the man, you unclean spirit!'
9. And Jesus asked him, 'What is your name?' He replied, 'My name is Legion; for we are many.'
10. And he begged him eagerly not to send them out of the country. Now a great herd of swine was feeding there on the hillside;
12. And they begged him, 'Send us to the swine, let us enter them.'
13. So he gave them leave, and the unclean spirits came out, and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea."
[Mark 5:1-13, *Holy Bible, The Revised Standard Version*, (New York: Thomas Nelson and Sons, 1951), Pp. 786, 789-790]

[34] Doubt on the part of the narrator.

the hand back to the Messenger of Allah. He said, 'Bring him closer to me and turn his back to me.' He then grabbed his garment and began to beat him on his back so much so that I saw the whiteness of his armpits. While doing so he said, 'Get out enemy of Allah! Enemy of Allah get out!' The boy then began to gaze in a healthy manner quite different from his earlier gaze. Allah's Messenger then sat him down directly in front of him, called for some water for him and wiped his face, then he prayed for him. After the Messenger of Allah's prayer there was none in the delegation better than him."[35]

Aḥmad also collected in his *Musnad* from 'Abdullâh ibn Numayr from Ya'lâ ibn Marrah who said: "I saw Allah's Messenger do three things which no one before or after me saw. I went with him on a trip. On the way we passed by a woman sitting at the road side with a young boy. She called out, 'O' Messenger of Allah! This boy is afflicted with a trial and from him we have also been afflicted with a trial. I do not know how many times per day he is seized by fits.' He said, 'Give him to me.' So she lifted him up to the Prophet. He then placed the boy between himself and the middle of the saddle, opened the boy's mouth and blew in it three times saying, 'In the name of Allah, I am the slave of Allah, get out enemy of Allah.' Then he gave the boy back to her

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[35] This hadith is collected by Aḥmad and Abu Dawood aṭ-Ṭayalasi from Matar ibn 'Abdur-Raḥmân (*Usud al-Ghâbah*, vol. 2, p. 245). Umm Abân was considered a *Maqboolah* (acceptable) narrator according to Ibn Ḥajar. There is only one hadith narrated by az-Zâri' in the six main books of hadith and only Abu Dawood has narrated it. It has the same chain of narration as this hadith mentioned by the author, however Abu Dawood did not mention this section. Instead his narration was limited to mention of kissing the Prophet's hand. [*Sunan Abi Dawood* (English Trans.), vol. 3, p. 1441, hadith no. 5206]. Bukhari also mentioned the same narration in his book *al-Adab al-Mufrad*.

and said, 'Meet us on our return in this same place and inform us about how he has faired.' We then went and on our return we found her in the same place with three sheep. He said to her, 'How has your young boy faired?' She replied, 'By the One Who sent you with the truth, we have not detected anything (unusual) in his behaviour up to this time, so take these sheep.' He said, 'Get down and take one, and return the rest.' He (Aḥmad) mentioned the remainder of the hadith[36] in which Ya'lâ listed the other unique circumstances in which he had observed the Prophet (ﷺ).

Aḥmad collected another narration from Waki' from Ya'lâ ibn Murrah that on another occasion a woman brought a demented son of hers to the Prophet. The Prophet (ﷺ) said: "Get out enemy of Allah, I am the Messenger of Allah." The boy got well and she gave the Prophet a gift of two male sheep and some *Aqât*[37] (dried curd) and fat. Allah's Messenger (ﷺ) said, "Take the *Aqât*, the fat

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[36] Al-Ḥâkim also collected in his hadith book, *al-Mustadrak*, the whole narration of this incident by way of the *Tâbi'ee*, al-A'mash, and declared its chain of narration to be *ṣaḥeeḥ* (highly authentic) and adh-Dhahabi agreed with this assessment.

In another narration of this incident collected by Aḥmad from 'Abdur-Razzâq from Ya'lâ ibn Murrah in which he said, "There are three things I saw Allah's Messenger do....then we travelled and passed by a water hole. A woman with an insane child came to him there. The Prophet took a hold of his nose and said, 'Get out, for verily I am Muhammad the Messenger of Allah.' Then we travelled and on our return from the trip we passed by the water hole and the woman came with some fat sheep and milk. He told her to take back the sheep and told his Companions to drink, so they drank some of it. He then asked her about the boy and she said, 'By the one who sent you with the truth, we have not seen anything doubtful from his since you (treated him).'"

[37] A preparation made from sheep or goat's milk which has been churned and the butter removed, then cooked and left to dry until it becomes hard like stone. It is used to cook with. [E.W. Lane's, *Arabic-English Lexicon*, (Cambridge, England: Islamic Texts Society, 1984) vol. 1, p. 70]

and one of the sheep and return the other."[38]

Suppose that these incidents were not narrated from the Prophet (ﷺ) and the prophets before him due to the inability of the devils to possess people in their presence, but they did it among us. Allah and His messenger have still enjoined aiding the oppressed, relieving the distressed, and benefiting Muslims, all of which include exorcism.[39]

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[38] This narration is rated *ṣaḥeeḥ* (authentic) by al-Arna'oot in Ibn Qayyim's, *Zâd al-Ma'ad*, (Kuwait: *Maktabah al-Manâr al-Islâmiyah*, 14th ed., 1986), vol. 4, p. 68, ftn. 1. Ibn 'Asâkir has also recorded a hadith from Usâmah ibn Zayd similar to that of Ya'lâ (see *Aḥkâm al-Murjân fee Aḥkâm al-Jânn*, p. 14). Aḥmad, ad-Dârimi, aṭ-Ṭabarâni, al-Bayhaqi and Abu Nu'aym collected a hadith from Ibn 'Abbâs in which he said: "A woman came with a son of hers and said, 'O' Messenger of Allah, this son of mine is insane. He is seized by fits every morning and evening, and ruins our lives.' Allah's Messenger wiped him and prayed for him. The boy then vomited and a black puppy came out of his mouth and ran away." (See *al-Khaṣâ'iṣ al-Kubrâ*, vol. 2, p. 290).

[39] Among the many narrated accounts explaining how exorcism should be conducted, is one collected by Abu Dawood [*Sunan Abi Dawood*, (English Trans.), vol. 3, p. 1093, hadith no. 3892] (authenticated by an-Nawawi) from Khârijah ibn aṣ-Ṣalt from his uncle that he came to the Prophet and embraced Islam. On his return he came upon a tribe which had among them a madman bound in iron chains. The madman's family said, "We have been informed that your Companion (the Prophet Muhammad) has come with good. Do you have anything to treat illnesses with?" I recited over him *Fâtiḥat al-Kitâb* and he got well. They gave me one hundred sheep so I went back to Allah's Messenger and informed him. He asked me, "Did you recite anything besides this?" I replied, "No". He said, "Take them, for by my religion, whoever eats by a false incantation will fail. Verily you have eaten by an incantation of truth." [*Sunan Abi Dawood* (English Trans.), vol. 3, p. 1093, hadith no. 3892].

In another narration it is stated, "He recited over him *Fâtiḥat al-Kitâb* for three days in the morning and evening. Whenever he completed his recitation he would gather his saliva and spit."

Among these accounts is an inauthentic narration attributed to Abu Laylâ (may Allah be pleased with him) and collected by Ibn Mâjah in which Abu Laylâ=

In both *Ṣaḥeeḥ al-Bukhari* and *Ṣaḥeeḥ Muslim*, it has been authentically reported that the Prophet's Companions (may Allah be pleased with them) exorcised people using recitation of *al-*

=was reported to have said, "I was sitting with the Prophet when a bedouin came and said, 'I have a brother who is in pain.' The Prophet (Blessings and peace be upon him) asked, 'What is paining your brother?' He replied, 'He is mentally deranged.' The Prophet then said, 'Go and bring him to me.' He went and brought him and sat him down directly in front of the Prophet. I heard him recite over him *Fâtiḥat al-Kitâb*, the beginning four verses of *Soorah al-Baqarah*, two from its middle:

﴾And your God is one God, there is no God but He, most Gracious, Most Merciful. Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which God sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth; [Here] indeed are signs for a people that are wise.﴿ *(Qur'an 2: 163-4)*

Âyatul-Kursi and three verses from its (*Soorah al-Baqarah*) end, one verse from *Soorah Al-'Imrân* which I think was:

﴾Allah bears witness that there is no God but He, and [so do] His angels and those endued with knowledge firm in justice. There is no God but He, the Exalted in power, the Wise.﴿ *(Qur'an 3: 18)*

A verse from *Soorah al-A'râf*:

﴾Verily your Lord is Allah Who created the heavens and the earth in six days and is above the throne. He veils the day with night...blessed is Allah, Lord of all the worlds.﴿ *(Qur'an 7: 54)*

One from *Soorah al-Mu'minoon*:

﴾Whoever calls on another god besides Allah has no evidence for it and his account is with his Lord. Verily the disbelievers will not succeed.﴿ *(Qur'an 23: 117)*

A verse from *Soorah al-Jinn*:

﴾And exalted is the majesty of our Lord, He has taken neither a wife nor a son.﴿ *(Qur'an 72: 3)*

The first ten verses of *Soorah aṣ-Ṣaffât* (37: 1-10), three verses from the end of *Soorah al-Ḥashr* (59: 22-24), "*Qul Huwallâhu Aḥad*" (i.e. *Soorah al-Ikhlâṣ*=

Fâtiḥah and the Prophet (Blessings and peace be upon him) asked them: "How did you know that it exorcises?" He also permitted them (i.e., his Companions) to take gifts for curing through

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=112), and the *Mu'awwadhatân* [*Soorahs al-Falaq* (113) and *an-Nâs* (114)]. Then, the bedouin got up completely cured without any complaint.

Although this is a popular narration among Muslim exorcists as it is quite explicit, there is in its chain of narrators Abu Janâb al-Kalbi who is weak (*Ḍa'eef*). Hence, this narration is itself classified inauthentic and may not be used as a foundation for rites of exorcism in Islam, though any of the verses mentioned may be used according to the discretion of the exorcist.

Among the narrations is one collected by Ibn as-Sunni and Ibn Abi Ḥâtim on the authority of 'Abdullâh ibn Mas'ood that he recited in the ear of a suffering person and he regained consciousness. Allah's Messenger asked him: "What did you recite in his ear?" He replied, "I recited in his ear ﴿Do you imagine that We created you in jest and that you will not return to Us?﴾ till the end of the *Soorah (Qur'an 23: 115)*." Allah's Messenger said, "If a man certain (about God) recited it to a mountain, the mountain would disappear." [see Yaḥyâ ibn Sharaf an-Nawawi's *al-Adhkâr*, (Beirut: *Dâr ar-Ra'id al-'Arabi*, 1983) p. 120-1]

One of Ibn Taymiyah's main students, Ibn al-Qayyim, has mentioned his teacher's use of this verse as follows: "Often the Shaykh would recite in the ear of the insane, "*Afa Hasibtum annamâ Khalqnâkum 'Abathan wa annakum elaynâ lâ Turja'oon* ﴿Do you imagine that We created you in jest and that you will not return to Us?﴾ *(Qur'an 23: 115)*." He told me that on one occasion he read this verse in a madman's ear and the possessing spirit said in a drawn out voice, "Yeeeeeees". So he took a stick and beat the man on the veins of his neck until his arm became fatigued from hitting and those present were sure that the man was dead from the beating. During the beating it cried out, "I love him." The Shaykh said, "He does not love you". It said, "I want to make Ḥajj with him." He replied, "He does not want to make Ḥajj with you." It said, "I will leave him in your honour." He replied, "No, do so in obedience to Allah and His Messenger (Blessings and peace be upon him)." It said, "Then I will leave him." The madman sat up looked left and right and said, "Why did I come to the honourable Shaykh?" Those present said to him, "What about all the beating you received?" He asked, "For what would the Shaykh beat me when I have not committed a sin?" He was not at all aware that he had been beaten. =

exorcism a man stung by a scorpion."[40]

It was previously mentioned that the Prophet said thrice to a devil who wanted to break his *Ṣalâh*, "I seek refuge in Allah from you! I curse you by Allah's perfect curse!"[41] The use of a curse in this case is similar to a curse used to repel the oppressive and sinful disbelievers among mankind.[42] For example, though the

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=The Shaykh also used to treat possessed persons with *Âyatul-Kursi* and he used to order the possessed as well as the exorcist, to read it often, along with the *Mu'awwadhatân*. (al-Arna'oot's authentication of *Zâd al-Ma'âd*, vol. 4, Pp. 67-69).

[40] Abu Sa'eed al-Khudri said: "While we were on a journey, we dismounted at a place whereupon a servant girl came to us and said, 'The Chief of this tribe has been stung by a scorpion and our men are not present; is there anyone among you who can recite incantations?' A man from among us whom we did not expect to know incantation got up and went with her. He subsequently recited over him, when he got well, he gave him thirty sheep and gave us milk to drink. On his return we asked him, 'Did you have previous experience at reciting incantations?' He replied, 'No, I only recited over him *Ummul-Kitâb* (i.e. *Soorah al-Fâtiḥah*).' We agreed not to speak about it until we reached Madeenah and asked the Prophet about it. When we arrived at Madeenah, we mentioned the incident to the Prophet and he said, 'How did he know that it exorcises? Distribute (the sheep among you) and set aside one share for me also.'" [*Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 6, p. 490, hadith no. 529; *Ṣaḥeeḥ Muslim* (English Trans.) vol. 3, p. 1198, hadith no. 5460 and *Sunan Abi Dawood*, (English Trans.) vol. 2, p. 1093]. See also footnote 1, page 86 of this book for another narration in which *Soorah al-Fâtiḥah* was used for exorcism by the Prophet's Companions.

[41] Collected by Muslim [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 1, Pp. 273-274, hadith no. 1106] and narrated by Abu ad-Dardâ'. (See p. 73 of this work for the complete narration of the incident).

[42] Ibn Taymiyah is here responding to the last part of the question on which this chapter is based: "Is the use of their (friends of the devils) preparations against the evil Jinns permissible?" (see. p. 71 for the full question). In his response, he develops the argument that any means, short of *Shirk*, which produces the desired results are permissible, because of the gravity of the=

Prophet (ﷺ) and his Companions (may Allah be pleased with them), never saw the Turks and they did not use the Persian bow or others like it which could be used during battle, it is a well known fact that he ordered that they (i.e. the Turks) be killed and prophesied that his nation would fight them.[43] It is also known

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=affliction. Evoking Allah's curse on others is normally forbidden in Islam as the Prophet (Blessings and peace be upon him) said, "A true believer does not constantly evoke curses (on others)." (Narrated by Abu Hurayrah and collected by Muslim). However, in cases of oppression, whether by men or Jinns, it becomes allowable based on the Prophet's own practice in this case. The Prophet also cursed a tribe in Najd when a group of forty Qur'anic reciters whom he had sent to teach them at their request were ambushed and massacred in the 4th year after the migration. [*Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 2, Pp. 61-62, hadith no. 116; *Ṣaḥeeḥ Muslim* (English Trans.), vol. 1, Pp. 329-331, hadith no. 1433 and *The Life of Muhammad*, Pp. 433-434]. Similarly, though Islam discourages the adoption of pagan styles of dress and armament, whenever it becomes necessary to use them it becomes allowable.

[43] It is recorded in all six authentic books of hadith and narrated by Abu Hurayrah that the Prophet (Blessings and peace be upon him) prophesied that his nation would fight the Turks [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 4, p. 1507, hadith no 6959 and *Sunan Abi Dawood* (English Trans.), vol. 3, p. 1197, hadith no. 4289]. However, there does not appear to be any narrations in which he ordered that they be sought out and fought. In fact the available narrations express the opposite. For example, Abu Dawood [*Sunan Abi Dawood* (English Trans.), vol. 3, p. 1197, hadith no. 4288] and Nasâ'i reported from one of the *Ṣaḥâbah* (Prophet's Companions) that the Prophet said, "Leave the Ethiopians alone as long as they leave you alone, and leave the Turks alone as long as they leave you." [Shaykh al-Albâni declared this narration *ḥasan* (authentic) in *Ṣaḥeeḥ al-Jâmi' aṣ-Ṣagheer*, vol. 3, p. 145] Ibn Ḥajar said, "The hadith, "Leave the Turks alone as long as they leave you alone" was well known during the time of the *Ṣaḥâbahs*." Aṭ-Ṭabarâni also narrated it on the authority of Mu'âwiyah. In another narration from Mu'âwiyah, Abu Ya'lâ reported that when a letter came from his governor informing him that they had engaged the Turks and defeated them. Mu'âwiyah became angry and wrote to him, 'Do not fight them until I command it, for verily I heard=

that to defeat them would require the use of the Persian bow, for if they were fought with Arabian bows (which resemble the cotton bow[44], it would not benefit them at all. In fact, the Turks would overwhelm the Muslims by the superiority of their archery alone. So they must be fought using whatever means necessary to vanquish them. When some Muslims said to the second Caliph, 'Umar ibn al-Khaṭṭâb, "Verily, when we see the enemy wearing silk, our hearts are touched by fear"[45] He said to them, "You may wear as they wear."[46] The Prophet ordered his Companions during the performance of 'Umrah[47] to walk swiftly around the

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=Allah's Messenger say, "Verily the Turks will dislodge the Arabs until they make them cling on to the roots of the wormwood trees (*Sheeh*)." (*Fatḥ al-Bâri*, vol. 6. 609).

[44] Used to loosen and separate cotton.

[45] Silk dress and trimmings shone brilliantly which gave the enemy lines a more awesome and majestic appearance as opposed to the dull cotton and woollen garments worn by the Muslims.

[46] 'Umar was the Companion who narrated that the Prophet (Blessings and peace be upon him) prohibited men from wearing silk [collected by Bukhari (*Ṣaḥeeḥ al-Bukhari*, (Arabic-English), vol. 7, p. 486, hadith no. 728] and Muslim [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, p. 1139, hadith no. 5129]. However, Bukhari and Muslim both collected a narration from Anas in which the Prophet gave 'Abdur-Raḥmân ibn 'Awf and az-Zubayr permission to wear silk shirts because both of them suffered from itching when they wore cotton and woollen shirts. [*Ṣaḥeeḥ al-Bukhari*, (Arabic-English), vol. 7, p. 487, hadith no. 730; *Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, p, 1145, hadith no. 5168)] Ibn Ḥajar said, "Aṭ-Ṭabarâni concluded that 'Umar permitted the wearing of silk in the battle based on its permissibility in the case of allergic itching." (*Fatḥ al-Bâri*, vol. 6, p. 101) It may also be noted that prior to the battle of Uḥud, Abu Dujanah wrapped a red turban around his helmet, brandished a sword which the Prophet had given him and strutted up and down between the Muslim lines. Seeing him, the Prophet (Blessings and peace be upon him) said, "That is a gait which Allah despises except at a time and place such as this." (A Guillaume, *The Life of Muhammad*, Pp. 373-374).

[47] This 'Umrah was performed by Muslims at a time when the pagans had=

Ka'bah and to expose their right shoulders in order to show the pagans their strength, though it was not a part of the law prior to that. Thus, because of Jihad, what was not previously a part of the law was done.

Consequently, curing a possessed person and the removal of the Jinn may require that the afflicted individual be beaten many times. However, the blows fall on the Jinn and the possessed human does not feel them. When a demented person regains consciousness after a beating, he often informs those present that he did not feel anything, and that it did not have any effect on his body. Even when some are struck over three or four hundred times with severe blows on their feet, the effects of which would normally kill a man, only the Jinn feel it. The Jinns will scream and yell, and inform those present about many things. We have ourselves experienced such cases in the presence of crowds on so many occasions that it would take a long time to describe all of them.[48]

As regards seeking help against them by using written or spoken words and phrases whose meanings are unknown, such methods are illegal. If the preparations, chants or recitations contain *Shirk*, their usage automatically becomes *ḥarâm* (forbidden). Most of what is recited by those preparing amulets and talismans have *Shirk* in them, even though they may recite some Qur'anic verses along with it in order to hide their statements of *Shirk*. There are sufficient cures in what has been prescribed by Allah and His Prophet to remove any need for

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=control of Makkah and the truce of Ḥudaybiyah was in effect. (A. Guillaume, *The Life of Muhammad*, Pp. 530-531).

[48] See the footnotes on pages 94-95 in which Ibn Taymiyah's student, Ibn al-Qayyim describes such an incident.

methods involving *Shirk* and those who practise it. Though some Muslims may dispute the permissibility of using medicines containing forbidden substances like pork and parts of animals which die of themselves,[49] there is no difference of opinion with regard to the prohibition of treating sickness with acts of *Shirk* and *Kufr* (disbelief), because it is prohibited under all circumstances. Performing acts of *Shirk* and *Kufr* are not the same as saying statements of *Shirk* and *Kufr* under duress, for the latter is allowed if one's heart is full of faith. Speaking words of *Shirk* or *Kufr* only has an effect if it already exists in the heart of the one saying it. Thus, if one says them while his heart is at peace in faith, it has no effect on the level of one's faith. Also, one under duress does not intend to utter words of disbelief but is forced. If Satan knows that the one using the amulet or incantation does not take it seriously, he will not aid him. Therefore, one may not use *Shirk* on the basis that he or she does not believe in it. It should also be noted that there is no necessity to treat an afflicted person with *Shirk* or *Kufr*

[49] Although scholars have differed with regard to treating illnesses with *ḥarâm* substances, there is sufficient authentic evidence in the Prophet's Sunnah to indicate its strict prohibition under circumstances wherein neither life nor limb is threatened. For example, Wa'il al-Haḍrami reported that Târiq ibn Suwayd al-Ju'fi asked Allah's Messenger about wine. The Prophet forbade its use and expressed hatred that it should be prepared. Târiq said, "I prepare it as a medicine?" He replied, "It is no medicine, but an ailment." [*Ṣaḥeeḥ Muslim*, (English Trans.), vol. 3, p. 1099, hadith no 4892 and *Sunan Abi Dawood*, (English Trans.), vol. 2, p. 1087, hadith no. 3864]. In another narration Abu ad-Dardâ' reported Allah's Messenger as saying, "Allah has sent down both disease and cure, and He has appointed a cure for every disease, so treat yourselves with medicine, but do not use anything *ḥarâm*." [*Sunan Abi Dawood*, (English Trans.), vol. 2, p. 1087, hadith no. 3865]. The Prophet's Companion Ibn Mas'ood said concerning the use of wine as a medicine, "Allah has not made a cure for your sickness in what he has made *ḥarâm*." [*Ṣaḥeeḥ al-Bukhari*, (Arabic-English), vol. 7, p. 357, chap., 15].

from at least two other points of view.

1. The first is that it may not have any effect, for most of those who treat illnesses with amulets have no success.
Instead they may even make the affliction worse.

2. The second point is that there are sufficient authentic methods of cure as to make false methods superfluous.

People may be divided into three main groups with regard to their belief in demonic possession and exorcism: Those who deny that the Jinn may enter man; those who remove them by prohibited amulets, charms, talismans and incantations; and those of the middle path who confirm the reality of demonic possession, believe in only one God worthy of worship, worship Him, remember His names and His words, and use them to exorcise devils coming from both the Jinn and mankind.

It is *ḥarâm* to question either the Jinn, or those who conversed with them, or to believe in the truth of all that they say. In an authentic narration collected in *Ṣaḥeeḥ Muslim* and other hadith collections, Mu'âwiyah ibn al-Ḥakam as-Salami said: "I said, 'O' Messenger of Allah! In pre-Islamic times, we used to visit fortunetellers (may we still do so?)' He said, 'Do not go to them!' "[50] Also in *Ṣaḥeeḥ Muslim*, some of the Prophet's wives reported that he (ﷺ) said, "Whoever visits a fortuneteller and asks him anything, will not have his *Ṣalâh* accepted for forty days."[51] However, if someone responsible has sufficient knowledge to distinguish between truth and falsehood, it is permissible for him to interrogate a fortuneteller in order to determine the extent of his ability and to expose his deceptions. In both *Ṣaḥeeḥ al-Bukhari*

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[50] *Ṣaḥeeḥ Muslim*, (English Trans.), vol. 4, p. 1209, hadith no. 5532.
[51] Ibid, p. 1211, hadith no. 5540.

and *Saheeh Muslim* it is narrated that the Prophet (ﷺ) questioned Ibn Sayyâd[52] saying, "What comes to you?" He replied, "Truth and Falsehood comes." The Prophet (ﷺ) asked, "What do you see?" He replied, "I see a throne on water."[53] The Prophet said, "I

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[52] There is some difference of opinion as to whether Ibn Sayyâd was ad-Dajjal (the Pseudo-Christ) or not. He claimed prophethood during Allah's Messenger's presence in Madeenah. The Prophet wanted to test the extent of Ibn Sayyâd's knowledge and prove to Muslims that he was receiving inspiration from the devils and not revelation from Allah. An-Nawawi in his commentary on *Saheeh Muslim* said, "If it is asked why the Prophet did not execute him even though he claimed prophethood in his presence, the answer may be given from two points of view according to al-Bayhaqi and others: The first is that Ibn Sayyâd had not reached puberty at that time, and this opinion is favoured by al-Qâḍi 'Ayyâd. The second was that the incident took place during the time of a peace treaty and alliance with the Jews, and this opinion is emphatically stated by al-Khaṭṭâbi in *Ma'alim as-Sunan*." (*Saheeh Muslim*: *Sharh an-Nawawi*, vol. 5, p. 771). In Ibn 'Umar's narration there is the phrase, "And Ibn Sayyâd at that time was close to puberty" which indicates that he was not at the age of puberty which is thus the major reason why the law could not be applied on him at that time.

[53] The phrase "I see a throne on the water" is only in Muslim's narration of the incident from Abu Sa'eed al-Khudri, and the phrase "Surely you are among the brethren of the fortunetellers" is not narrated by either Bukhari or Muslim in this hadith. An-Nawawi quoted al-Khaṭṭâbi as saying: "The Prophet tested him by thinking about a verse in which *Dukhân* (smoke) is mentioned, because he had been informed about Ibn Sayyâd's fortunetelling abilities and his knowledge of the unseen. The test was to determine the reality of his situation. It was also to expose the falseness of his claims to the Prophet's Companions and to show him to be a diviner and a sorcerer who was receiving information from the devils in the same way as other fortunetellers. He tested him by concealing in his heart Allah's statement, ﴾Then watch for the day that the sky will bring forth a kind of smoke [*Dukhân*] plainly visible.﴿ *(Qur'an 44: 10)*" and telling him that he was hiding a secret. When he said "*ad-Dukh*" (i.e. *Dukhân* — *Dukh* is the same word in another Arabic dialect), the Prophet told him that he will never go beyond the status of a fortuneteller all of whom are only able to learn by way of the devil a single=

have hidden something from you (What is it)" He said, "*Ad-Dukh, ad-Dukh.*" The Prophet said, "Get away, you will never exceed your rank for surely you are among the brethren of the fortune-tellers."[54]

Similarly, it is permissible for one to listen to what they say and inform others about the Jinn in the same way that it is permissible for a Muslim to listen to a disbeliever and a sinner to know what they are about and take a lesson from them. It is also similar to listening to information from the unrighteous and checking it out, without initially believing or disbelieving it, as the Almighty says:

﴿... إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ ... ﴿٦﴾﴾ (سورة الحُجرَات: ٦)

﴾... If the unrighteous come to you with information, check it out...﴿
(Qur'an 49: 6)

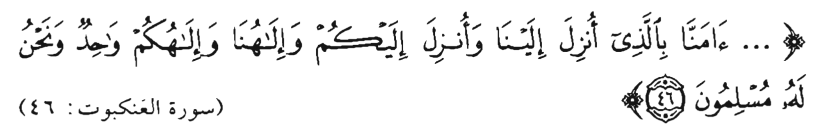
In *Ṣaḥeeḥ al-Bukhari* there is a narration on the authority of Abu Hurayrah that the Christians and Jews used to read the Torah and interpret it in Arabic, so the Prophet said: "If the Christians and Jews inform you about their books, do not believe them nor disbelieve them. For they may inform you about something true and you deny it, or inform you about something false and you believe it.[55] Say instead,

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=word from a whole sentence, as opposed to prophets who receive revelation from Allah about the unseen in clear and complete terms." (See *Ṣaḥeeḥ Muslim*: *Sharḥ an-Nawawi* vol. 5, p. 771).

[54] Narrated by 'Abdullâh ibn 'Umar [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 4, p. 1511, hadith no. 6992].

[55] The phrase, "For they may inform you about something true and you deny it or inform you about something false and you believe it,", is not in Bukhari's narration of this incident. It has in fact been collected by Aḥmad,=



﴿... We believe in Allah, and we believe in what was revealed to us and what was revealed to you. Our God and your God is one and we submit our wills to Him.﴾ *(Qur'an 29: 46).*"[56]

So it is permissible for Muslims to listen to what the Jinns say while not believing or disbelieving it.[57]

It is reported that news about Caliph 'Umar was slow in getting to Abu Moosa al-Ash'ari and there was a woman in the city who had a Jinn Companion, so he asked the Jinn about 'Umar and it informed him that it had left 'Umar while he was branding the camels collected as Zakah (Compulsory charity).[58] In another

=Ibn Abi Shaybah and al-Bazzâr in Jâbir's hadith on 'Umar's reading of one of the Jewish texts, however Ibn Ḥajar states that one of its narrators was unreliable. There is, however, a narration of this addition by 'Abdur-Razzâq as an explanatory statement by 'Umar's son, 'Abdullâh, which Ibn Ḥajar has classified authentic (*Fatḥ al-Bâri*, vol. 13, p. 284).

[56] *Ṣaḥeeḥ al-Bukhari*, (Arabic-English), vol. 9, Pp. 338-339, hadith no. 460.

[57] The author's argument allowing listening to what fortunetellers say or convey from the Jinn is followed by narrations implying that it is allowable to go to them specifically with the intention of listening to the Jinn or those who pass on information from them. However, the analogy with reading the earlier scriptures is vague, and the subsequent accounts mentioned are weak and inauthentic. On the other hand, there are undoubtably authentic narrations prohibiting visiting fortunetellers and diviners, and asking them anything, whether general or specific. Even the author himself has mentioned some narrations of the prohibition on page 99. Hence, the prohibition of such visits remains the cornerstone of Islamic law on this matter. However, during the course of an exorcism, the Jinn may be questioned in order to admonish them and warn others.

[58] 'Abdullâh the son of Aḥmad ibn Ḥanbal narrated this incident in Virtues of=

report, 'Umar sent an army out and someone came to Madeenah and informed some people that the army was victorious over their enemies. The news spread and 'Umar was asked about it to which he replied, "That was 'Abu al-Haytham, courier of the Muslims for among the Jinn. The human courier will come later." A number of days later he came.

=the *Saḥabâh* from his father who narrated it from Sâlim ibn 'Abdillâh as follows, "News from 'Umar to Abu Moosa al-Ash'ari, governor of Basrah, was delayed. There was in Basrah at that time a woman who had beside her a talking devil, so he (Abu Moosa) sent a messenger to her saying, "Tell your companion to go and inform me about the leader of believers (i.e. Caliph 'Umar) as he has delayed in communicating with us." (The Jinn) replied, "Verily we are unable to come near to that man, for he has the Holy Spirit (i.e. angel Gabriel) between his two eyes. Every Satan created by Allah who hears his voice falls down on its face." (Quoted in *Âkâm al-Murjân fee Aḥkâm al-Jân*, p. 168). In another narration mentioned by Ibn al-Jawzi in *Târeekh 'Umar ibn al-Khaṭṭâb*, Sâlim ibn 'Abdillâh said, "News from 'Umar delayed reaching Abu Moosa al-Ash'ari so he went to a woman who had a Jinn inside her and asked her about him (i.e. 'Umar). She said, 'Wait until my devil comes to me.' When he came, she asked him and he said, 'I left him wrapped in a garment cheering up the camels paid as Zakah. Whenever any devil sees that man, they fall with their nostrils on the ground. The angel is between his two eyes and the Holy Spirit speaks on his tongue." These and other similar accounts are all narrated through Sâlim ibn 'Abdillâh, the grandson of 'Umar who did not live at the time of this incident and as such, these narrations are classified *Mursal* (incomplete); a category of inauthentic (*Ḍa'eef*) traditions. That is, they can not be used by themselves as evidence to establish a point of Islamic law.

Appendix One
Written Exorcism

Ibn Taymiyah concluded his essay on the Jinn with the following views on the usage of written exorcism. It is permissible to write something from the Book of Allah (the Qur'an) with ink made from allowable substances for the afflicted or sick and the writing may also be washed and drunk, as has been stated by Imam Aḥmad and others. 'Abdullâh ibn Aḥmad quoted a narration from his father collected from Ibn 'Abbâs in which he was supposed to have said: "If a woman has a difficult time giving birth, write for her, "In the name of Allah, there is no god but Allah, the Gentle, the Generous. Glory be to Allah, Lord of the mighty throne. All praise is due to Allah, Lord of all the worlds,

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾﴾ (سورة النازعات: ٤٦)

﴾The day they see it [Hell] it will be as if they only remained [in this world] an evening and a morning.﴿ *(Qur'an 79: 46)*

﴿... كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن نَّهَارٍۭ ۚ بَلَٰغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَٰسِقُونَ ﴿٣٥﴾﴾ (سورة الأحقاف: ٣٥)

﴾... The day they see what they were promised, it will be as if they only remained an hour of the day. A notification: So will any but the

sinful be destroyed.﴿ *(Qur'an 46: 35)*

In another narration with the same chain of narrators my father reported that Ibn 'Abbâs also said, "Write it in a clean vessel and drink it." And in yet another narration, he is reported to have added, "Give it to her to drink and to sprinkle on her body below the navel."[1] 'Abdullâh said, "I saw my father do writings for women in a bowl or something clean."

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[1] All of these narrations are through Muhammad ibn 'Abdur-Raḥmân, the grandson of the Companion Abu Laylâ, who has been described by Ibn Ḥajar as possessing an extremely weak memory and as such his narrations are considered unreliable (*Ḍa'eef*). Others like al-Qaḍi 'Ayyâḍ have supported the practise of writing Qur'anic verses then washing them and drinking them by making an analogy with *Nafath* (blowing) during incantation and recitation of the chapters and prayers of refuge (i.e. *al-Mu'awwadhât*) which is authentically confirmed by the Prophet's practise. The scholar 'Ayyâḍ has suggested that the benefit of blowing is derived from the blessing in the moisture or air which has been touched by divine words remembering God. He further suggested that since blowing was similar to washing (and drinking) these divine words when they are written, there should also be a similar benefit. (*Fatḥ al-Bâri*, vol. 10, p. 161). However, this line of reasoning is quite far fetched as the Prophet (Blessings and peace be upon him) used to blow in his hands before reciting the four chapters beginning with *Qul* (Say:) into his hands and wiping them over his body prior to going to sleep. [*Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 8, p. 223, hadith no. 331 and vol. 6, p. 495, hadith no, 536]. The benefit of blowing can only be defined by the one who prescribed it, the Prophet, and he did not elaborate on its purpose. The basic principle of letting the Sunnah suffice which Shaykh Ibn Taymiyah outlined on pages 93 and 95 should also be applied here. Why resort to these methods which have not been done by either the Prophet or his Companions when there are many formulae prescribed by the Prophet himself and applied by his Companions. Such practises have become standard among most Muslim exorcists. However, neither its popularity nor its success rate can make it Islamically sound and acceptable to Allah, for 'Â'ishah reported that Allah's Messenger (Blessings and peace be upon him) said, "Whoever innovates in this affair of ours (i.e. Islam) something not belonging to it will not have it accepted." [*Ṣaḥeeḥ al-Bukhari* (Arabic=

=English), vol. 3, p. 535, hadith no. 861]. As for supporting this practise with the Qur'anic verse, ﴾We revealed in the Qur'an that which is a healing and a mercy for the believers, but for the unjust it only increases their state of loss.﴿ *(Qur'an 17: 82)*, one could also use it to support *eating the Qur'an* or making alphabet soup with Arabic characters, combining them into Qur'anic verses and phrases and eating them; or to baking bread with Qur'anic inscriptions on them for meals, etc. No end of innovation could be achieved by such lines of reasoning. Islam's pristine purity and authenticity can only be maintained by firmly holding on to its revealed foundations as the Prophet said, "I left two things with you after which you will never go astray: Allah's Book and my Sunnah. They will never separate from each other until they meet me at the pond in Paradise." [Collected by al-Ḥâkim from Abu Hurayrah and rated *ṣaḥeeḥ* (authentic) by Shaykh al-Albâni in *Ṣaḥeeḥ al-Jami' aṣ-Ṣagheer*, (Beirut: al-Maktab al-Islâmi, 2nd ed., 1986) vol. 1, p. 566, hadith no. 2937] Mâlik collected a similar narration in his book *al-Muaṭṭa'* [See Shaykh al-Albâni's authentification of *Mishkât al-Masâbeeḥ* (Beirut: al-Maktab al-Islâmi, 2nd ed., 1979) vol. 1, p. 66, hadith no. 186]. Al-'Irbâd ibn Sâriyah also reported that the Prophet said: "... Verily among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the rightly-guided caliphs — cling to it firmly. Beware of innovation (in religious matters), for every innovation is misguidance and every form of misguidance leads to the Hell-fire." [Collected by Tirmidhi and Abu Dawood (*Sunan Abi Dawood*, vol. 3, p. 1294, hadith no. 4590)]

Appendix Two

Shaykh Ibn Bâz's Refutation of Those who deny Demonic Possession

Abdul-'Azeez ibn Bâz was born in Riyadh 1330 A.H. / 1912 C.E. and memorized the entire Qur'an before attaining puberty. He studied under the leading scholars of the region including the *Mufti* of Saudi Arabia, Shaykh Muhammad ibn Ibraheem Al Shaykh, whose lessons he attended for nearly ten years between 1929 and 1938 and who eventually nominated him for judgeship.

He was appointed a judge in al-Kharj for 14 years (1938-1952 C.E.) and was a teacher at *al-Ma'had al-'Ilmi* (Islamic Science Institute) in 1952 and lecturer at the College of Law at Imam Ibn Sa'ud Islamic University from 1954 to 1961. From 1962-1975 Shaykh Ibn Bâz held the posts of vice-president and president of the Islamic University of Madeenah. Subsequently, he was appointed general-director of the Presidency of *Islamic Research, Ifṭa and Propagation* and has held that post until the present.[1]

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[1] Shaykh Ibn Bâz died in 1420 A.H. This book was written (1408 A.H.) few years before he died. [IIPH]

Shaykh Ibn Bâz has over twenty-one books and pamphlets to his credit on a variety of topics.[2]

The following article appeared in the 18th August, 1987 issue of *al-Mujtama'* magazine,[3] as a response by the Shaykh to a public denial of possession and exorcism made by Shaykh 'Ali aṭ-Ṭantâwi in his weekly televised Islamic programme broadcast on Channel One of the Saudi Television.

All praise is due to Allah and may blessings and peace be on the Messenger of Allah, on his family, on his Companions and on all who are guided by him.

A Jinn accepts Islam?

In the month of Sha'bân of this year (i.e. 1407 A.H./1987 C.E.) local and national newspapers have published brief as well as detailed articles on the events surrounding the declaration of Islam by a Jinn which had possessed a Muslim woman in Riyadh. The Jinn had previously declared its Islam to brother 'Abdullâh ibn Mushrif al-'Amri of Riyadh who had recited the Qur'an over the possessed young woman and communicated with the possessing Jinn. In the course of his communication, al-'Amri reminded the Jinn of Allah, preached to it and informed it that oppression is a major sin which is *ḥarâm* (forbidden). When the Jinn informed him (al-'Amri) that it was a Buddhist, he invited it to accept Islam and leave the young woman. The Jinn was

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[2] 'Abdul-'Azeez ibn Bâz, *al-Faṭâwa*, (Riyadh: *ad-Da'wah al-Islâmiah as-Sahafeeyah Co.*, 2nd ed., 1408/1988), vol. 1, Pp. 9-11.

[3] *Eeḍâh al-Ḥaqq fee Dukhool al-Jinni fil-Insi wa ar-Radd 'alâ man Ankara Dhâlik* — Clarifying the Truth about the Entrance of Jinns in Humans and a refutation of those who deny it, *al-Mujtama'*, no. 830, 18/8/1987, Pp. 39-41.

apparently convinced by his (al-'Amri's) invitation and declared its Islam in his presence. 'Abdullâh and the young lady's relatives then rushed to bring her to me hear the Jinn's declaration of its Islam. When they did so, I asked the Jinn about its reason for possessing the woman and it informed me by speaking with the young woman's tongue, but with a man's voice, not that of a female. This took place while the woman was sitting in a chair beside me in the presence of her brother, her sister, 'Abdullâh ibn Mushrif and some Shaykhs who witnessed it and heard the Jinn's statements. It openly declared its acceptance of Islam and informed us that it was of Indian origin and that it followed the Buddhist religion. I advised it to fear Allah, to leave the young woman and to avoid oppressing her. It consented saying: "I am convinced about Islam." I then advised it to invite its people to Islam, as Allah had guided it and it promised to do so. Its final words before leaving the woman were, "*as-Salâmu 'Alaykum* (Peace be with you)". The young woman then spoke with her own voice expressing feelings of well being and relief from her difficulties. She came back to see me a month or so later along with her two brothers, her maternal uncle and her sister, and informed me that she was well and in good health and that the Jinn had not returned to her — may Allah be praised. I then asked her how she used to feel when it was present in her and she replied that she would experience bad, anti-Islamic thoughts and a leaning towards Buddhism and books written on it. However, after Allah saved her from it, these thoughts disappeared and she returned to her original state, which was far away from such deviant inclinations.

It was subsequently reported to me that the honourable Shaykh 'Ali aṭ-Ṭantâwi has denied the occurrence of such incidents and claimed that such reports are quackery and lies. He

was also reported to have said that perhaps the woman had carried with her a concealed tape recorded conversation and that she did not really say those things herself. I requested a copy of the tape from his T.V. programme in which these statements of his were made, and after listening, the accuracy of the reports which reached me was confirmed. I was very surprised at his suggestion that (the statements of the girl in a man's voice) were tape recorded prior to her arrival, even though I asked the Jinn many questions to all of which it replied. How could any intelligent person think that a tape recording could be made in such a way as to answer a variety of unrehearsed questions? This is a gross mistake and a very false supposition on his part. He also claimed in his programme that the acceptance of Islam by a Jinn at the hands of a human contradicts Almighty Allah's statement in Sulaymân's (Prophet Solomon — may peace be upon him) story,

﴿... وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ ... ﴿٣٥﴾﴾ (سورة ص: ٣٥)

﴾... And grant me a dominion not allowed to anyone after me...﴿
(Qur'an 38: 35)

There is no doubt that this claim is also another grave error and a great misunderstanding — may Allah guide him — as there is nothing which contradicts Sulaymân's supplication in the acceptance of Islam by a Jinn at the hands of a human. A large number of Jinns accepted Islam at the hands of the Prophet Muhammad. Allah clarified this fact in *(Qur'an 46: 29-32)* and *(Qur'an 72: 1-5)* and it is also confirmed in the two most accurate books of hadiths.[4]

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[4] *Ṣaḥeeḥ Muslim*, (English Trans.), vol. 1, p. 244, hadith no. 903, and vol. 4, p. 1472, hadith no. 6757.

Jinn Attack

In a narration from Abu Hurayrah (ﷺ) who reported that the Prophet (ﷺ) said: "Verily the devil appeared before me and launched an attack on me in order to break my prayer, but Allah gave me the upper hand over it. I choked it and wanted to tie it to a post so you could see it in the morning. However, I remembered my brother Sulaymân's prayer ﴾My Lord, forgive me and grant me a dominion not allowed to anyone after me﴿ *(Qur'an 38: 35)*, so Allah (ﷻ) sent him back in vain." This is according to Bukhari's narration of the incident.[5] In Muslim's narration, the Prophet is reported to have said: "Verily an *'Ifreet* among the Jinn began to attack me last night in order to break my prayer but Allah gave me mastery over it and I choked it. I wanted to tie it to a side of one of the columns of the masjid so you could see it in the morning. However, I remembered my brother Sulaymân's statement, ﴾My Lord, forgive me and grant me dominion not allowed to anyone after me﴿."[6]

Imam Nasâ'i collected an authentic narration on the standard of Bukhari from 'Â'ishah (ﷺ) that, "While the Prophet (ﷺ) was praying, Satan came to him and (the Prophet) grabbed him, wrestled him to the ground and choked him. The Prophet (ﷺ) said, "(I choked him) until I felt the coldness of his tongue on my hand. And if it were not for Sulaymân's prayer, he would have been tied up so the people could see him."

Aḥmad and Abu Dawood also reported this incident on the authority of the Companion, Abu Sa'eed. In their narration the

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[5] *Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 1, p, 268, hadith no. 75.

[6] *Ṣaḥeeḥ Muslim* (English Trans.), vol. 1, 273, hadith no. 1104.

Prophet (ﷺ) said, "I grabbed him with my hands and continued to strangle him until I felt the coldness of his spittle between these two fingers of mine; the thumb and the one next to it."[7]

Bukhari collected a narration from Abu Hurayrah (رضي الله عنه) in which he said, "Once Allah's Messenger put me in charge of the Zakah of Ramaḍhân. While I was doing so, someone came and began to dig around in the food so I caught a hold of him. I said, 'By Allah I am going to take you to Allah's Messenger!' The man implored, 'Verily I am poor and I have dependants. I am in great need.' So I let him go. The next morning, the Prophet (Blessings and peace be upon him) asked, 'O' Abu Hurayrah, what did your captive do last night?' I said he complained of being in great need and of having a family so I let him go. The Prophet (ﷺ) replied, 'Surely he lied to you and he will return.' Since I knew that he was going to return, I laid in wait for him. When he returned and began to dig in the food, I grabbed him and said, 'I'm definitely going to take you to Allah's Messenger.' He pleaded, 'Let me go! Verily I'm poor and I do have a family. I won't return.' So I had mercy on him and let him go. The next morning Allah's Messenger (ﷺ) asked, 'O' Abu Hurayrah, what did your captive do last night?' I said that he complained of being in great need and of having a family so I let him go. The Prophet (ﷺ) replied, 'Surely he lied to you and he will return.' So I waited for him and grabbed him when he began to scatter the food around. I said, 'By Allah, I will take you to Allah's Messenger. This is the third time, and you promised you would not return. Yet you came anyway!' He said, 'Let me give you some words by which Allah will benefit you.' I said, 'What are they?' He replied, 'Whenever you go to bed recite

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[7] See page 76 of this book for the correct information about this particular narration.

Âyatul-Kursi[8] from beginning to end. If you do so, a guardian from Allah will always be with you and Satan will not come near you until the morning.' Then I let him go. The next morning Allah's Messenger (ﷺ) asked, 'What did your captive do last night?' I said that he claimed that he would teach me some words by which Allah would benefit me so I let him go. When the Prophet (ﷺ) asked what they were, I told him that they were saying *Âyatul-Kursi* before going to bed. I also told him that he said that a guardian from Allah would remain with me and Satan would not come near me until I awoke in the morning. The Prophet (ﷺ) said, 'Surely he has told the truth although he is a compulsive liar. O' Abu Hurayrah! Do you know who you have been speaking to these past three nights?' I replied, 'No.' And he (ﷺ) said, 'That was an evil Jinn' "[9]

In an authentic narration collected in the two books of *Ṣaḥeeḥ Hadiths* (i.e. *Ṣaḥeeḥ al-Bukhari* and *Ṣaḥeeḥ Muslim*) on the authority of Ṣafiyah (رضي الله عنها) the Prophet (ﷺ) said, "Verily Satan flows in man's veins."[10]

Imam Aḥmad in his *Musnad*, (vol. 4, p. 216) collected an authentic narration from 'Uthmân ibn Abi al-'Âṣ (رضي الله عنه) in which he said to Allah's messenger (ﷺ): "O' Messenger of Allah, the devil came between me and my recitation in *Ṣalâh*." The Prophet (ﷺ) said, "That is a devil called Khinzab. So if you feel its presence, seek refuge in Allah from it and spit thrice to your left side." 'Uthmân said, "I did that and Allah most great and glorious,

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[8] *Soorah al-Baqarah (Qur'an 2: 286).*

[9] See Ibn Ḥajar's commentary on *Ṣaḥeeḥ al-Bukhari*, *Fatḥ al-Bâri*, vol, p. 486. *Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 6, p. 491, hadith no. 530.

[10] *Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 3, Pp. 139-140, hadith no. 251 and *Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, p. 1188, hadith no. 5405.

removed it from me."[11]

It is also confirmed in authentic narrations from the Prophet (ﷺ) that he said, "Everyone of you has been assigned a companion from the Jinn." When the *Ṣaḥâbah* (may Allah be pleased with them all) asked, "Even you, O' Messenger of Allah?" The Prophet (ﷺ) replied, "Even me. Except that Allah helped me against him and he has submitted. Now he only tells me to do good."[12]

Demonic Possession

Allah — the Most Great and Glorious, the Sunnah of His messenger and the consensus of the Muslim nation acknowledge the possibility of a Jinn entering a human and possessing him. How then could one affiliated with scholarship allow himself to deny this fact without knowledge or guidance, no blindly following the opinions of the heretics who contradict mainstream Islam. May Allah help us — there is no might or power except as Allah wills. I will mention for the reader some statements of the scholars in this regard — Allah willing.

Statements of Classical Qur'anic Commentators on the Verse

﴿ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ ... ﴿٢٧٥﴾﴾

(سورة البَقَرَة: ٢٧٥)

[11] This narration is also collected by Muslim [*Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, p. 1199, hadith no. 5463].

[12] Ibid., *Ṣaḥeeḥ Muslim* (English Trans.), vol. 4, p. 1472, hadith no. 6757.

﴾Those who devour interest rise up like one stumbling from Satan's touch...﴿ *(Qur'an 2: 275)*

Abu Ja'far ibn Jareer said the following in his *Tafseer* of the verse: "He meant that Satan causes him to stumble in this life. This is the case of one who is strangled and possessed. Satan's touch refers to madness."[13]

In al-Baghawi's commentary on this verse, he said, "Satan's touch means madness. A man is said to be touched when he is insane."

Ibn Katheer gave the following commentary: "That is, they rise up from their graves on the Day of Judgement unbalanced like an insane person in a fit of madness. His fumbling around under Satan's touch means that he will rise up unbalanced."

Ibn Abi Ḥâtim reported that Ibn 'Abbâs said, "One who devours interest will be resurrected on the Day of Judgement insane in a suffocating fit of madness." Ibn Abi Ḥâtim also said that similar commentaries were narrated from 'Awf ibn Mâlik, Sa'eed ibn Jubayr, as-Suddi, ar-Rabee' ibn Anas, Qatâdah and Muqâtil ibn Ḥayyân[14].[15]

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[13] The complete text is as follows: "He Whose praise is Great (i.e. Allah) said to those who deal in interest: He whom we have described in this life will rise up in the next life from their graves like one stumbling from Satan's touch rises up. He meant that Satan drives him insane in this life. He is one whom he (Satan) causes to stumble, and overpowers and knocks him down from the touch; that is madness. [Abd Ja'far Muhammad ibn Jareer aṭ-Tabarâni, *Jâmi' al-Bayân an Ta'weel al-Qur'an*, (Egypt: al-Ḥalabi Press and publishing Co., 3rd ed., 1968), vol., 3, p. 101].

[14] These are the leading scholars among the students of the Prophet's Companions. See *Jâmi' al-Bayân*, vol. 3, p. 102 for narrations of their *Tafṣeer* of this verse.

[15] Ibn Katheer, *Tafṣeer al-Qur'an al-'Adheem*, (Beirut: *Dâr al-Kutub al-'Ilmeeyah*, 1st ed., 1986), vol. 1, p. 487.

Al-Qurṭubi stated the following in his commentary on this verse, "There is proof in this verse that the denial of Jinn-possession, the claims that (insanity) only has physical origins and that Satan does not enter humans nor touch them, are all incorrect."[16] Such statements by Qur'anic commentators are many, whoever wishes to read them can easily find them.

Shaykh al-Islam Ibn Taymiyah stated the following in his book *Eiḍâh ad-Dilâlah fee 'Umoom ar-Risâlah*[17] after an earlier explanation: "Though some Mu'tazilites like al-Jabâ'i and Abu Bakr ar-Râzi erroneously rejected the possibility that Jinns enter the bodies of madmen, they did not deny the existence of the Jinns, enter the bodies of madmen, they did not deny the existence of the Jinn, because the former is less evident in the prophetic traditions than the latter. Thus, al-Ash'ari mentioned among the doctrines of *Ahl us-Sunnah wal-Jama'ah* (Orthodox Muslims) that they believed that the Jinn entered the bodies of madmen as stated by the Almighty in the verse, ﴾Those who devour interest rise up like one driven mad by Satan's touch...﴿ *(Qur'an 2: 257)*. And 'Abdullâh the son of Aḥmad ibn Ḥanbal said, "I told my father that someone claimed that Jinns do not enter the bodies of humans and he said, 'O' my young son, he lies, for that was one of them (the Jinns) speaking with his tongue.' This issue has been dealt with at length elsewhere."[18] Ibn Taymiyah also said elsewhere, "The existence of the Jinn is confirmed by Allah's Book, His Prophet's Sunnah, the agreement of the early Muslims and Muslim scholars. Similarly, the entrance of a Jinn into the

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[16] Muhammad ibn Aḥmad al-Qurṭubi, *al-Jami' lee Aḥkâm al-Qur'an*, (Egypt: *al-Kutub al-Miṣreeyah*, 2nd, ed., 1957), vol 3, p. 355, no. 12.

[17] *Majmoo' al-Faṭâwa*, vol. 19, Pp. 9-65.

[18] See page 22 of this book.

body of a human is confirmed by the consensus of Orthodox Muslim scholars. Almighty Allah said, ﴾Those who devour interest rise up like one driven mad by Satan's touch...﴿ *(Qur'an 2: 257)*. Also, in an authentic narration from the Prophet (ﷺ) that he was reported to have said, 'Satan flows in the blood stream of man.'[19]"[20]

What Ibn Taymiyah said is well known, for everywhere some humans become overcome by fits and speak in unintelligable languages, they are beaten with blows so severe that if a camel were struck by them it would react violently, yet the one possessed does not feel the blows nor realize that he has spoken what people heard him say. The possessed may lift others much heavier than themselves, move heavy machinery, run at unnaturally fast speeds and other such things which have been witnessed and reported by many things which have been witnessed and reported by many reliable sources. All of this evidence clearly indicates that the entity speaking with the human's voice and moving their bodies is definitely another species of being other than man. None of the leading Muslim scholars deny that the Jinn enters the body of the insane. Therefore, whoever denies that this may happen or claims that the religious laws reject it as false, has himself falsified the religious law, for there is nothing in the divine law to contradict its occurrence.

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[19] Narrated by Ṣafiyah and Anas (may Allah be pleased with them) and recorded by Bukhari and Muslim [*Ṣaḥeeḥ al-Bukhari* (Arabic-English), vol. 3, Pp. 139-140, hadith no. 251 and *Ṣaḥeeḥ Muslim* (English Trans.), vol. 3, p. 1188, hadith no. 5405].

[20] *Majmoo' al-Fatâwa*, vol. 24, Pp. 276-277.

Imam Ibn al-Qayyim stated the following in his book *Zâd al-Ma'ad*: "Fits of madness (or epileptic seizures) are of two types: Fits resulting from evil earthly spirits (the Jinn) and fits resulting from bad humours.[21] The latter is that about whose causes and remedies doctors have spoken. As for spirit-possession, leading scholars and intellectuals acknowledge its occurrence and do not attempt to treat it. They recognize that its treatment requires that noble transcendant spirits counter, neutralize, and expel the evil spirits. Hippocrates himself spoke on this matter at length in some of his books wherein he mentioned some remedies for epileptic fits then said, 'These (medicines) are beneficial in the case of fits due to humours and other biological causes. As for fits resulting from the effects of spirits, these remedies are of no use.' Only ignorant doctors and those pseudo-intellectuals who consider heresy a virtue deny spirit-possession and their effects on the body of the insane. They have no evidence for their denial except their ignorance of its occurrence, as there is nothing in the field of medicine which rejects it, while the senses and experiences of people world-wide confirm it. Their ascribing it to the preponderance of some humours is correct in some instances but not in all. The intelligent and those knowledgeable about these spirits and their effects are amused by the stupidity of such people who deny spirit possession due to their ignorance.

Treatment of fits due to spirit-possession requires two factors one from the possessed and another from the healer.

1. On the part of the possessed it requires personal strength,

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[21] Historically one of four chief fluids of the body [blood, phlegm, choler (bile), melancholy], thought to determine a person's physical and mental qualities. [J.B. Sykes ed., *The Concise Oxford Dictionary*, (Britain: Oxford University Press, 1983), p. 486]

turning to the Creator of these spirits truthfully, and the correct method of seeking refuge wherein the heart and the tongue will be in harmony. For, surely this type of treatment is, in fact, warfare and the warrior will not be able to defeat his enemy unless he fulfills two conditions: that his weapon itself be sound and sharp, and that his arm be strong. Whenever either of these two conditions are not met, a long sword will be of no value. What if both conditions are missing? The heart will be in a state of desolation and ruin with regards to *Tawḥeed* (belief in the Unity of God), trust in God, fear of God, and turning to God. As such, it will have no weapon.

2. The requirement on the part of the exorcist is that he also possess both factors, so much so that some exorcists need to only say, 'Get out from him', or '*Bismillâh* — In the name of Allah' or '*Lâ Hawla wa lâ Quwwata illâ billâh* — There is no movement or power except by Allah's will' to effect a cure. The Prophet (ﷺ) only used to say, 'Get out enemy of Allah, I am the Messenger of Allah.'[22]

I have also witnessed our Shaykh (i.e., Ibn Taymiyah) send someone to a possessed person in order to address the possessing spirit saying, 'The Shaykh says for you to get out, because this is not permissible for you' and the madman would regain consciousness. Sometimes the Shaykh would address the Jinns himself and they would leave. Occasionally he would use blows to expel them if the spirits were obstinate, yet when the possessed person regained consciousness he felt no pain. We have observed many such cases.

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[22] Collected by Aḥmad in a narration from Ya'lâ ibn Marrah. See page 91 of this book for the complete narration of the hadith.

In summary, this type of seizure and its treatment is only denied by small-minded, intellectually-deficient persons devoid of real understanding. Evil spirits mostly gain control of those having little religious inclination and those whose heart's and tongue's faith has deserted. Those whose souls are desolate of the remembrance of Allah and formulas for strengthening faith. When evil spirits meet a man who is isolated, weaponless and naked, they are easily able to attack him and overcome him."[23] This is what Ibn al-Qayyim had to say on the subject — may Allah have mercy on him.

Based on the Islamic evidence presented here and the consensus of Sunnite scholars supporting the possibility of Jinns entering and possessing humans, the falsehood of those who deny it and the error of the honourable Shaykh 'Ali aṭ-Ṭantâwi should now be quite clear to the reader.

Since Shaykh aṭ-Ṭantâwi promised at the end of this programme in which he rejected Jinn-possession that he would return to the truth if his opinion was proven incorrect and if he was guided to it, perhaps he will now follow the correct position after reading the evidence that I have mentioned — I ask Allah for his guidance and ours.

It should also be understood that the statement of Dr. Muhammad 'Irfân, published in the *Nadwah* newspaper's 14/10/1407 issue, to the effect that the term "*Majnoon* (mad)" has disappeared from the medical vocabulary and that the idea of a Jinn entering a human and speaking through him is one hundred percent wrong, is itself totally false and a result of both a lack of Islamic knowledge as well as an ignorance of what has been

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[23] *Zâd al-Ma'ad*, (al-Arna'oot ed), Pp. 67-69.

confirmed by the vast majority of Sunnite scholars. The fact that this is unknown to many doctors[24] is not in itself evidence for its non-existence but in fact proves their great ignorance of what is well known to other scholars, known for their truthfulness, trustworthiness, and insight into religious affairs.

Shaykh al-Islam Ibn Taymiyah has narrated statements from countless scholars confirming the reality of Jinn-possession including that of Abu al-Ḥasan al-Ash'ari who recorded a consensus of Sunnite scholars on the issue. Muhammad ibn 'Abdillâh ash-Shibli al-Ḥanafi (d. 799 A.H./1397 C.E.) also quoted Abu al-Ḥasan al-Ash'ari's consensus in the fifty first chapter of his book, *Âkâm al-Marjân fee Gharâ'ib al-Akhbâr wa Aḥkâm al-Jânn.*[25]

Dear reader, you should keep in mind the great Islamic scholar, Ibn al-Qayyim's previously mentioned statement that the leading doctors and intellectuals of his time and before his time acknowledged spirit-possession, and only the ignorant heretics among them denied it. You, dear reader, should also cling to the truth we have mentioned and not be fooled by ignorant medical doctors and others, nor by one who speaks on this matter without knowledge or insight, but blindly following ignorant medical doctors and heretics like the Mu'tazilites. May Allah help us all.

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[24] These phenomena are well known to all doctors, especially those specializing in the field of psychiatry and psychology, however their causes are generally classified as unknown and their symptoms are treated with drugs which take effect by turning the patients into virtual vegetables. The present day medical terminologies for Jinn-possession include split-personality, multiple-personality, hysteria, neurosis, psychosis, etc.

[25] *Aḥkâm al-Jânn*, p. 143.

Summary

The authentic traditions of the Prophet (ﷺ) and the statements of scholars which we have mentioned clearly prove that addressing the Jinn, preaching to them, reminding them of Allah, inviting them to Islam, and their acceptance of faith in no way contradicts Prophet Sulaymân's prayer quoted by Allah Almighty in *Soorah Sâd*:

﴾... May Lord forgive me and grant me a dominion not allowed to anyone after me...﴿ *(Qur'an 38: 35)*

Similarly, commanding them to do righteousness and prohibiting them from evil, and beating them when they refuse to leave, are not contrary to the above-mentioned verse. In fact, to exorcise the Jinn is obligatory according to the principles of repelling oppression, aiding the oppressed, enjoining righteousness and forbidding evil, just as it is with humans. It has already been mentioned in authentic hadiths that the Prophet (ﷺ) choked the devil until its saliva flowed unto his noble hand and that he said, "Were it not for my brother Solomon's prayer, it would have been tied up so people could see it."[26] And in Muslim's narration on the authority of Abu ad-Dardâ' from the Prophet (ﷺ) that he said: "Verily the enemy of Allah, *Iblees*, came with a flame to put in my face, so I said three times, 'I seek refuge in Allah from thee.' Then I said three times, 'I curse thee with Allah's full curse.' But he did not retreat (on any one of these) three occasions. Thereafter I meant to seize him. I swear by Allah that, had it not been for the supplication of my brother Sulaymân, he would have been bound, and made an object of sport for the children of Madeenah."[27]

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[26] Collected by Aḥmad from Abu Sa'eed al-Khudri.

[27] *Ṣaḥeeḥ Muslim*, (English Trans.), vol. 1, Pp. 273-274, hadith no. 1106.

Such hadiths are many and so are the statements of the scholars to that effect.

So I hope that what I have mentioned is sufficient and convincing for those seeking the truth. I ask Allah by virtue of His beautiful names and His transcendent attributes to give all of us success in understanding His religion and steadfastness in holding on to it; to bless us all in expressing the truth in our words and deeds and to protect us from speaking about Him in ignorance and denying what we have no knowledge of. Verily He is the Master of our affairs and may Allah's peace and blessing be on His slave and Messenger, our Prophet Muhammad (ﷺ), and on his family, Companions and all those who follow him in righteousness.

'Abdul-'Azeez ibn 'Abdillâh Al-Bâz

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Islamic Research, Rulings and Propagation

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Glossary

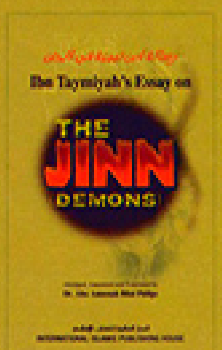
'Aṣr	عصر :	Afternoon, Afternoon prayer, name of the 103th *Soorah* of the Qur'an
Ad-Dajjâl	الدّجّال :	The Pseudo-Christ
Adhân	اذان :	Call for prayer
Ahlus-Sunnah wal-Jama'ah	اهل السنة والجماعة :	Orthodox Muslims, the main stream of the Muslims or the majority following the sunnah of the Prophet and his Companions
Al-Abṭâr	الابطار :	A short tailed snake
Aqât	اقات :	A preparation made from sheep or goat's milk which has been churned and the butter removed, then cooked and left to dry until it becomes hard like stone. It is used to cook with
Bid'ah	بِدعة :	Innovation in religion
Ḍa'eef	ضعيف :	Inauthentic, weak, a hadith terminology indicating the weakness of narration
Ḍabb	ضبّ :	A desert lizard
Dhuhr	ظهر :	Noon, Noon prayer

Dhu at-Tufyatain	ذو التّفيتين :	A kind of snake which has two white stripes running down the length of its back
Dukhân	دخان :	Smoke, smoke of fire, name of the 44th *Soorah* of the Qur'an
Fatâwa	فتاوى :	Sing. *Fatwa*; Islamic legal rulings
Farḍ Kifâyah	فرض كِفاية :	A group obligation, if one or a few observes it, it is taken as the whole community observed it. In case none observes it the whole community is answerable
Fiqh	فِقه :	Islamic jurisprudence
Ḥalâl	حلال :	Islamically permissible
Ḥarâm	حرام :	Islamically forbidden
Ḥasan ghareeb	حسن غريب :	Unusual but authentic, a hadith terminology to denote the status of narration
Iḥrâm	إحرام :	A dress code for the pilgrims of 'Umrah and/or Ḥajj
Iblees	إبليس :	Devil, Satan
'Ifreet	عفريت :	Powerful Jinns called by this name
Ijtihâd	إجتهاد :	Interpretative judgement, discretion, in fiqh discipline exercising analogy-based personal judgement on legal issue/s

Iqâmah	إقامة	Announcement of the prayer's commencement
Jahmites	جهمية	A theological school founded by Jahm ibn Ṣafwân (d. 745 C.E.), denying all of Allah's attributes except that He was All-Powerful and the Creator
Karâmât	كرامات	Unusal performance by a God-fearing person, it is short of miracle
Khandaq	خندق	Lit. Ditch, trench; It refers to the battle of Aḥzâb wherein a ditch was dug to defend Madeenah from the aggressors
Khuṭbah	خطبة	Sermon
Kufr	كُفر	Disbelief
Majnoon	مجنون	Mad, mentally retarded, Jinn-possessed person
Makrooh	مكروه	Detestable in Islamic jurisprudence
Maqboolah	مقبولة	Acceptable, in hadith terminology it refers to a narration that is technically acceptable
Miqât	ميقات	Pl. *Mawâqeet*; Lit. Boundary; One of the designated places for entering into *iḥrâm* for 'Umrah and/or Ḥajj

Mu'awadhatân	مُعوّذتان :	The last two chapters of the Qur'an
Muftee	مُفتي :	A person entitled to give religious rulings
Mursal	مُرسل :	Incomplete, in hadith terminology it is used to denote that the narration is from a Companion
Mustaḥabb	مستحب :	Any approved religious deed (but not obligatory or Sunnah)
Nafath	نفث :	Blowing
Qâsitoon	قاسِطون :	Disbelievers, deviating from the right path
Qâḍi	قاضي :	Judge
Ṣaḥâbah	صحابة :	Sing. *Ṣaḥâbi*; Companions of the last Prophet
Ṣaḥeeḥ	صحيح :	Highly authentic, in hadith terminology it refers to a narration which is technically most authentic
Ṣaḥeeḥ ghareeb	صحيح غريب :	Authentic but unusual, a term in hadith discipline
Ṣalâh	صلاة / صلوٰة :	Formal prayer
Sanad	سند :	Chain of narration
Shari'ah	شريعة :	Islamic law
Shirk	شِرك :	Associating partners with God

Sutrah	ستره :	Lit. Barrier; a barrier is put before a praying person so that no one crosses him from in-between
Tafseer	تفسير :	Exegesis of the Qur'an
Talbiyah	تلبية :	Chant of response to God's call, a set of words uttered by persons performing Ḥajj and 'Umrah
Tawḥeed	توحيد :	Islamic jurisprudence
Wâjib	واجِب :	Obligatory
Wali	ولي :	Saint, friend, guardian
Wuḍoo'	وضوء :	Ablution
Zakah	زكاة :	One of the pillars of Islam, an annual wealth tax paid on certain forms of wealth: gold, silver, staple crops, livestock, trading goods and cash after duducting the minimum allowed by Islam



"The translator, Abu Ameenah Bilal Philips, has rendered Ibn Taymiyah's treatise, "*Eedâh ad-Dalâlah fee 'Umoom ar-Risâlah*", from volume 19 of *Majmoo' al-Fatâwâ* (A Collection of Religious Rulings) into very readable English. The significance of this translation being that it is perhaps the first book available in English exclusively on the topic of spirit-possession and exorcism in Islam.

Ibn Taymiyah's treatise provides a very clear, concise and authentic view of this intriguing subject based on the Qur'an, the Sunnah, the interpretation and experience of the *Sahâbah* (Companions of the Prophet) and the early scholars of Islam. The translator has also added an appendix consisting of a recent article written on the subject of spirit-possession and exorcism by one of the leading scholars of Saudi Arabia confirming Ibn Taymiya's views as both relevant and orthodox."

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